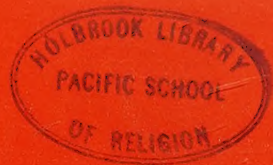


Church Management



April 1958

Volume XXXIV Number 6



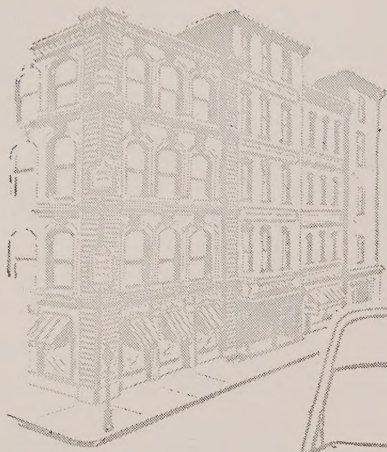
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Articles on

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- Parish
- Accounting
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In the
Footsteps
of
Livingstone

—John Ballard



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Church Management: April 1958



THE PROFESSIONAL JOURNAL OF THE CHURCHES

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They Say: What Say They? Let Them Say

Children Do Belong

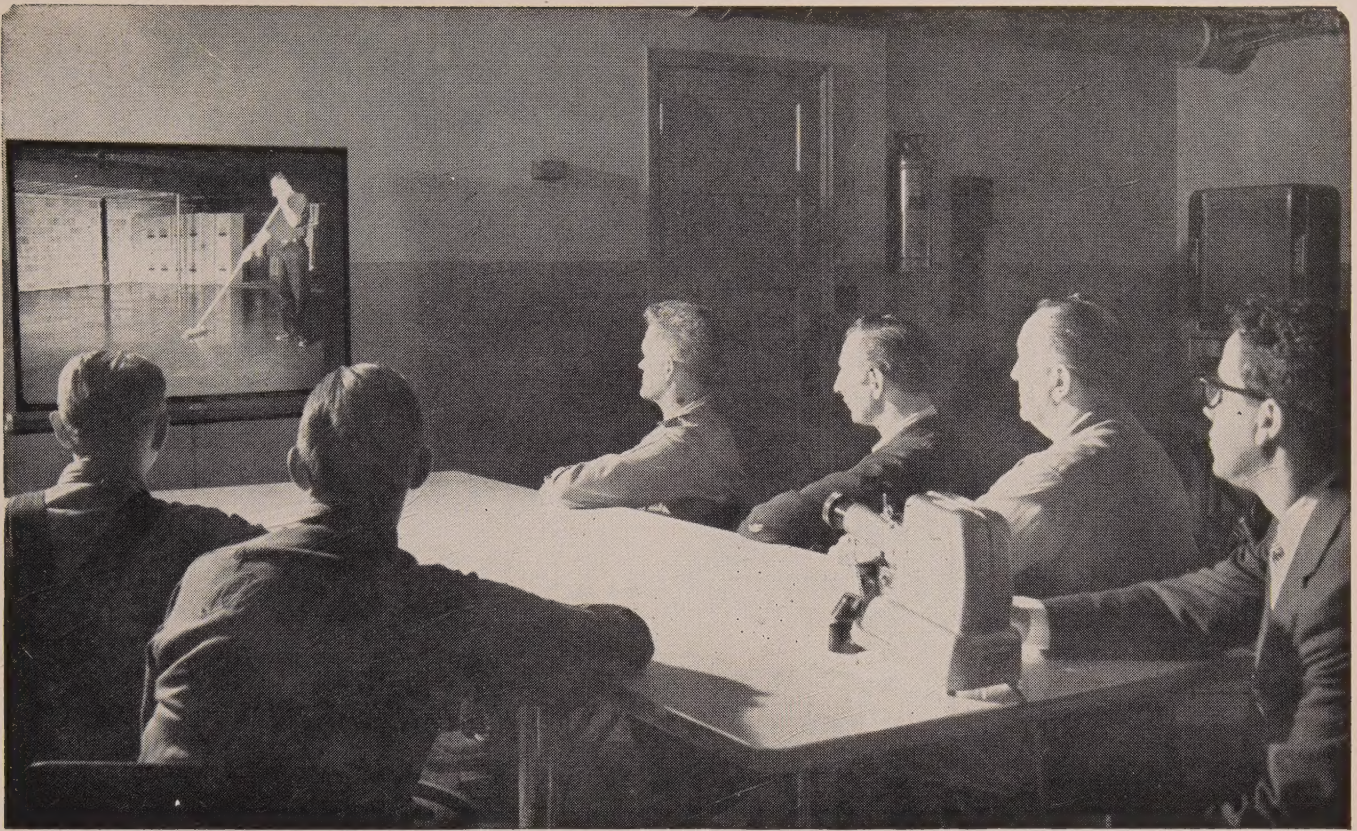
Dear Sirs:

Miss Millicent Tralle in "Children Don't Belong In The Worship Service" (March 1958) is wrong! The refined torture she speaks of is slight compared with the torture a pastor endures from adults who have a love only for the Sunday school because other well meaning parents did not help to develop in them a love for the worship service when they were in the six to ten year old age bracket.

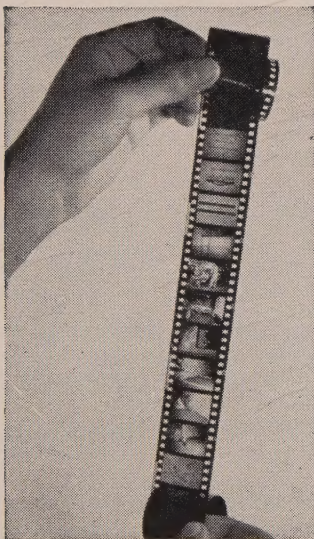
One must wonder how well acquainted she is with a church service. What church service did she attend where the people sat quiet for an hour? In every church service there is movement and *drama*—standing for the hymns, the psalter, affirmation of faith, dedication of offering, and kneeling for prayer. I doubt that a child can be taught "religious games" for ten years and be expected suddenly to appreciate the feeling and movement of a church worship service.

How long does she expect to take to teach the 23rd Psalm? From what hymnal did she sing "If I Had A Thousand Tongues?" And do not children need to learn something deeper than "Jesus Loves Me" which is on the nursery level? If the Psalms are appropriate, why not sing "O God Our Help In Ages Past", based on Psalm 90, and many others. One of the functions of the church service is to help create a reverence for our Hebrew-Christian heritage. Does she suggest that a twelve year old with no knowledge of the Bible with respect to its literary development and its relationship to the social and historical conditions of its people can do this?

Yes, Jesus did say we must become as little children to enter the Kingdom of heaven, but the occasion was when he rebuked the disciples for not wanting children around when he was speaking primarily to adults. When Jesus ministered to the multitude, Matthew tells us there were about five thousand men, besides the women and *children*. (Mt. 14:21) Is the Sermon on the Mount so adult in character that children cannot be taught the blessedness of being pure in heart—peacemakers—merciful; or to be taught to let your light shine—to make friends quickly with one's accuser—to return good for evil—to love one's enemies and pray for those who persecute us—to pray the Lord's prayer—not to be anxious—to seek that we might find, and knock that it may be opened? One must wonder if Miss Tralle knows what is in the Sermon on the Mount. Miss Tralle appears yet to be at the same stage of her nine-year-old conversion experience, as she continues to



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benefit more from the children's sermons than from those geared to her present age level.

Yes, Miss Tralle is wrong! Children do belong in the church worship service!

Benjamin R. James, Jr.
Lavalette Methodist Church
Lavalette, West Virginia

Coming Events

The National Council of the Churches of Christ publishes a calendar of coming meetings of its own and related agencies. Beginning with this issue, *Church Management* will give space to the calendar for the following month, and will welcome additional dates supplied by our subscribers. Our only condition for inclusion of such events will be that they are of general interest. We reserve the right of refusal. Any such announcement must be in our hands at least a month and a half before the month in which it will appear.

The events are keyed in the following fashion:

GA, General Administration.

DCE, Division of Christian Education;
DCLW, Division of Christian Life and Work; DFM, Division of Foreign Missions; DHM, Division of Home Missions.

GDUCM, General Department of United Church Men; GDUCW, General Department of United Church Women.

CWS, Central Department of Church World Service; CDE, Central Department of Evangelism.

BFC, Broadcasting and Film Commission; CHE, Commission on Higher Education; CGCE, Commission on General Christian Education; CME, Commission on Missionary Education.

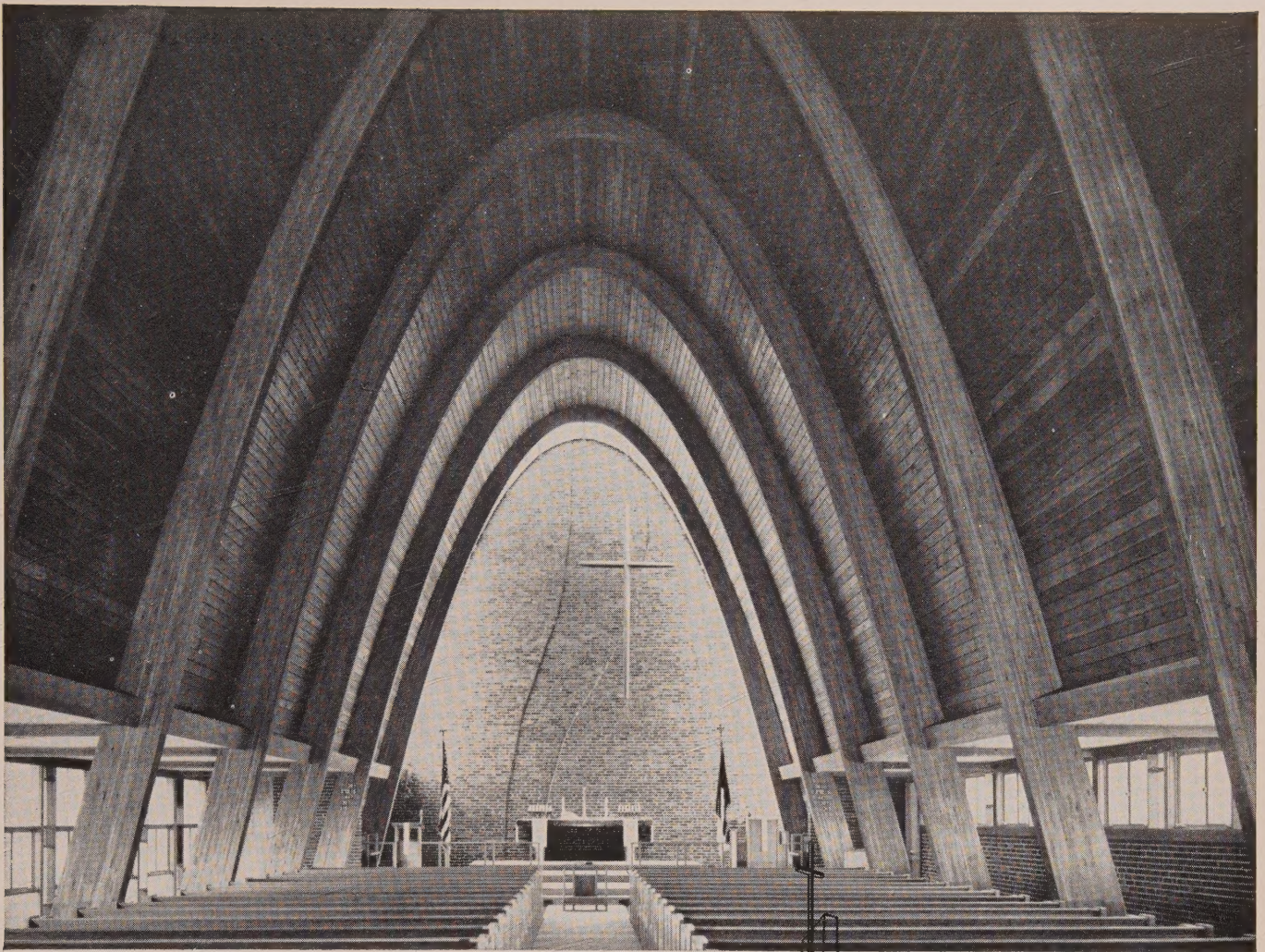
*ABS, American Bible Society; *ALM, American Leprosy Missions, Inc.; *CCIA, Commission of the Churches in International Affairs; *DEN, Denomination; *GCC, General Commission on Chaplain and Armed Forces Personnel; *IMC, International Missionary Council; *JICU, Japan International Christian University Foundation; *RIAL, Religion in American Life; *WCC, World Council of Churches; *WCCE, World Council of Christian Education;

(*Indicates other than National Council units).

MAY, 1958

- | | |
|------|---|
| 1 | (GA)
General Secretary's Staff
Conference
New York, N. Y. |
| 1 | * (ABS)
Board of Managers
New York, N. Y. |
| 1-4 | (CHE)
Executive Committee
United Student Christian
Council |
| 2 | (GDUCW)
May Fellowship Day |
| 4-11 | (JDFL)
National Family Week |
| 5 | (CDE)
Educational Evangelism
New York, N. Y. |
| 6 | (CDE)
Denominational Secretaries of |

(continued on page 64)



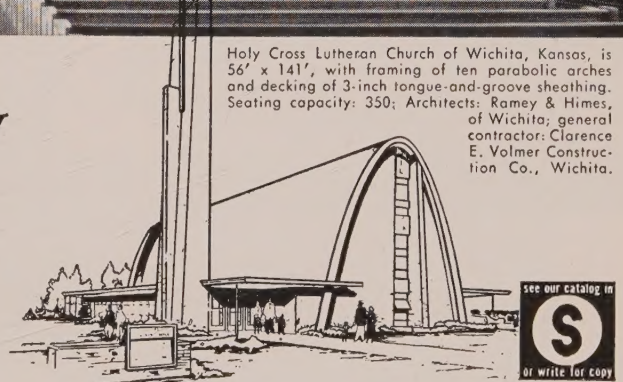
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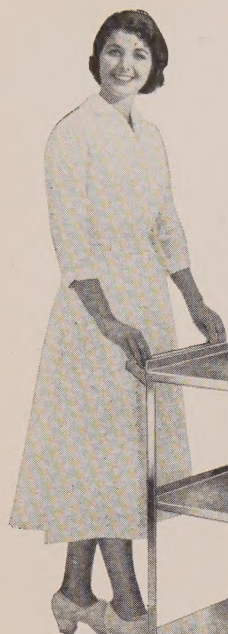


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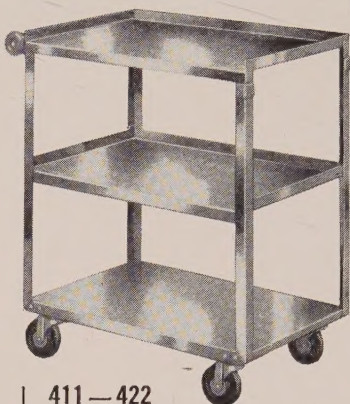
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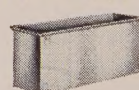
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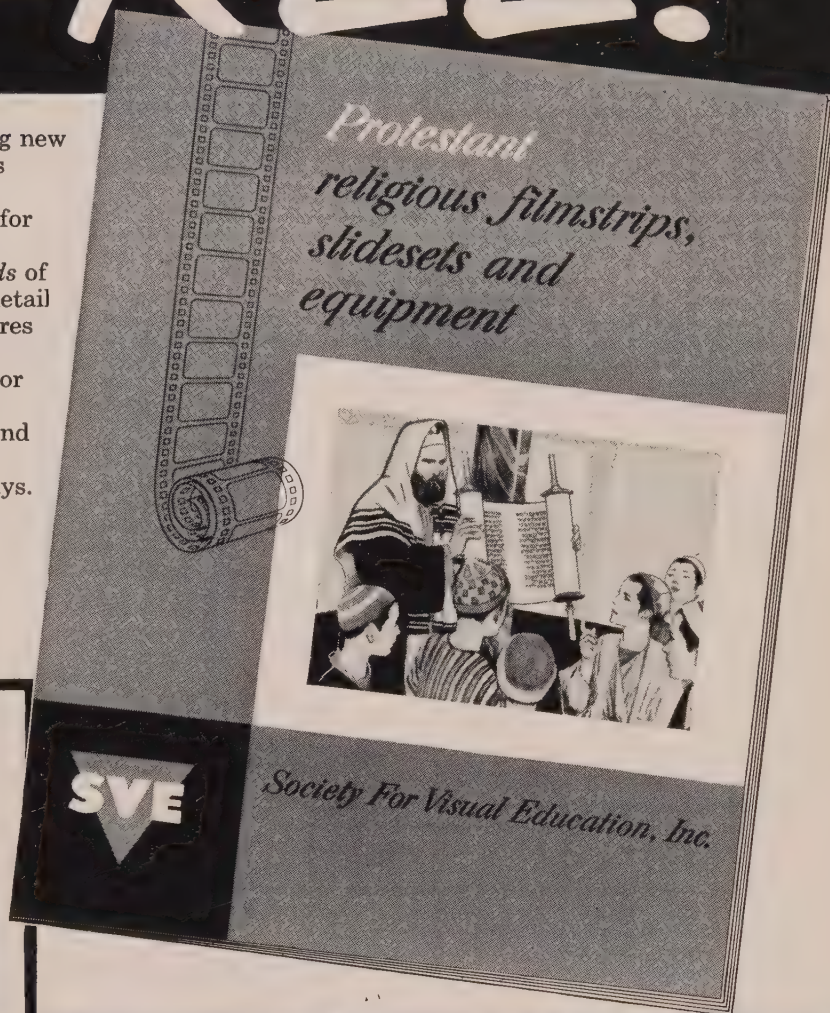
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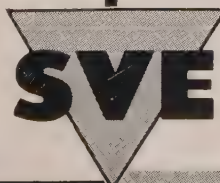


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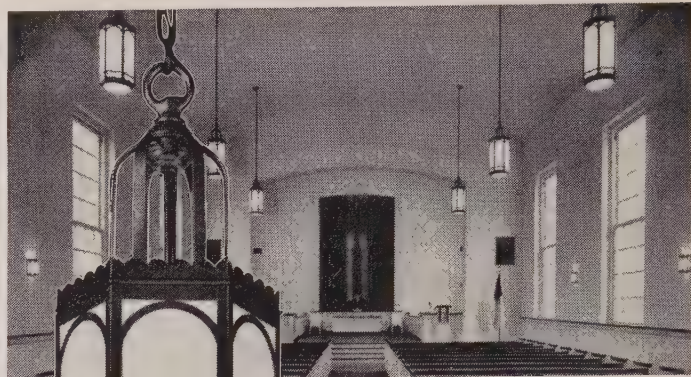


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Church Management: April 1958



THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Ecumenical Poet

We are indebted to *Information Service*, published by the Bureau of Research and Survey of the National Council of Churches, for brilliant poetic comments by an unidentified (to us) writer:

The ecumenical movement has been defined as including international, national, state, county, city, and village councils of churches. A Christian minister who attends ecumenical meetings writes poems occasionally at the end of the day, reflecting his experience. We quote from several:

The unit's distinguishing feature:

Although prophecy wanes

There are glittering gains

In growth of gorgeous procedure.

After an IBM machine was demonstrated, came stanzas "long after Shelley's 'Ode to the West Wind,'" including:

Unto our fellowship of heart and mind

We welcome thee, big brother, leader, guide,

As seeing eye is welcomed by the blind.

Above discordant din of human pride,

How sweet thy motor's hum, how pretty

Thy patterns, neatly added, multiplied.

Help us to organize each state and city,

Defend our faith, let budget be not lowered!

And please keep track of each brand new committee!

After an all-day session, a relatively long poem including these lines was written:

So narrow is a bureaucrat's scope,

So fallible his circumstance,

His grasp so far below his grope—

In short so wide is ignorance,

That since it's difficult to school it,

The easiest way is just to pool it.

What Good Are Old Sermons?

Traditionally the practice of republishing sermons once used has been discouraged. One of my homiletic professors had two proposals to dispose of the whole matter. The first was the simple statement, "Never republish a sermon." The second gave a way to avoid the practice. He said, "Always burn your sermon manuscript. It will keep you from temptation."

Very few preachers ever obey such instructions. They have been wiser than the quoted teacher. There have been times when a good sermon should be republished even to the same congregation. Anybody who asks a minister or any other

laborer to destroy the work produced through toil gives advice contrary to the law of self-preservation.

I have known ministers who have definitely sought new areas of service so they could use good sermons previously prepared and delivered. Billy Sunday was not abashed to decline a third week of service in one of his early revivals on the ground that he did not have sermons sufficient to last seven more nights. At least he was honest. A dishonest man might have stayed on and let the congregation find out the truth. Some other ministers, including the distinguished Clarence E. Macartney, have selected one or more sermons for annual repetition. Others have passed out ballots and asked their congregations to decide just which sermons they would like to have repeated.

It is rather puzzling why a great musical composition can be repeated a thousand times with glowing reception and a minister will be criticized if he repeats a sermon which has been productive at an earlier occasion. Bible passages in the same way are read, week after week, and are appreciated. Indeed, the only reason some people can remember great passage from scriptures is the constant reiteration from the pulpit.

Some preachers have sought to soften their use of old sermons by supplying new illustrative material. Their reasoning is that the average listener remembers illustrations but no other part of the sermon. The great John Henry Jowett, British minister of the Fifth Avenue Presbyterian Church of New York, always deleted the illustrations from his sermons before he permitted their publication. This made it difficult for the brethren who make a practice of buying their sermon ideas. After purchasing the book of sermons, in addition they had to buy a volume of illustrations to get the complete document.

One splendid minister of national reputation visited a neighboring city to give three addresses. He advised the press representatives that he was going to use the same address at each meeting. He suggested that they would best serve their papers if they reported one in full and would give just announcement space to the others. He felt that it would not be wise to announce to the public that his repertoire was so limited.

There is a lot of unrealistic reasoning in some of these arguments. The sermon is not alone a composition to be read, or preached, to a congregation; it is material evidence of the growth of the mind and heart of the minister himself. I would not advocate the picking up of an old manuscript and using it for a sermon months or years after it was first written.



Our Cover

The Processional Cross

St. Paul's Evangelical Lutheran Church, Savannah, Georgia

Harold E. Wagoner, Architect

St. Paul's was awarded second by a jury of architects at the recent meeting of the Church Architectural Guild in Detroit in the category of churches unconnected with a religious education building. Architect Wagoner designed not alone the building but also the furnishings and articles used in worship, such as this processional cross.

But when the minister is preaching on the same subject as that used in an earlier effort, he would be wise to read over the sermon and use it for the basis of his new attempt. If he is a student his mind has grown and changed since the earlier preaching. Likewise the world has changed. For instance, a sermon on war and peace delivered during or immediately after the First World War would not be a very effective presentation at the present time. Some who are now encouraging the production of war equipment to destroy the Communists were then repenting of the war activities of our nation and sadly saying, "I will never again bless war." Truth, like most human experiences, is relevant to its times.

Sometimes the repetition can be embarrassing. I recall the instance when a college professor was called back to his old church to preach the dedicatory sermon for a new building. He recalled his sadness because the church at the time of his ministry did not possess a bell to call the faithful to worship. This must not be repeated. So he announced in the course of his sermon that he would give a bell to hang in the tower of the new church.

Some years later he had an invitation to help dedicate another church. He was now a much busier man. He grabbed his old manuscript, rushed to the airport, and got to the proper city just in time for the service. Entirely unprepared by any additional notes, he started to read the earlier sermon. He had not gotten very far before applause from the congregation brought to mind the fact that he was giving a bell to this church also. The next time he had an invitation of this kind he made a pretty thorough revision. No church bell was mentioned. Neither was reference made to the children he had baptized "who now sit before me."

Yes, I would keep the old sermons. There will be times when they will spark the mind for a study of similar themes. They should be good indicators of personal growth. You don't grow by throwing away your past convictions; growth comes with strengthening them. Perhaps someday you will have a request to prepare for publication a volume of sermons. Then these manuscripts will come in handy. Even the noblest of our profession—those who are most vigorous in urging the destruction of old manuscripts—find that a good filing system, in this respect, can be a mighty convenient thing.

To Serve the Present Age

Adolf Hitler believed that if you repeated a falsehood often enough the public would believe it to be truth. A wiser man than he insists that you influence the theology of the congregation by the hymns it sings. Singing may be a means of brain washing. Perhaps there is some relationship between the hymns we sing and the spendthrift age in which we live.

While I was vigorously singing the lines

To serve the present age
My calling to fulfill

this thought hit. Just where did we get the idea that the most important thing in life is to serve the present age? Man has an obligation to his own time. But he also has an obligation to the past and to the future.

Nature is so organized that every plant makes its contribution to the future. It receives from the past, it lives in the present, and it builds for the future. There is real immortality in the grain of wheat. It feeds the present day, but it also will feed the future. Nature would die if it could not in some way spread its life into the next generation. The same holds true for humanity. Most generations have believed this and acted accordingly. Our spendthrift generation has not alone destroyed the resources of the past but is placing a mortgage on the future. Its great purpose seems to be to "serve our present age" only.

Hard to believe, is it? In 1900 the public debt of the United States of America was \$1,263,416,913; at the end of 1957 the public debt was \$270,527,171,896.

The population in 1900 was much less than the present. The per capita share of the debt in 1900 was \$16.60 per person; in 1957 it has risen to \$1,580. In addition to the public debt we should add the debts of the states, the municipalities, and possibly our own obligations. The federal government and most of the states have given up the idea of paying their obligations in the present generation. They will be passed on to the next.

(turn to page 63)

Church Management: April 1958



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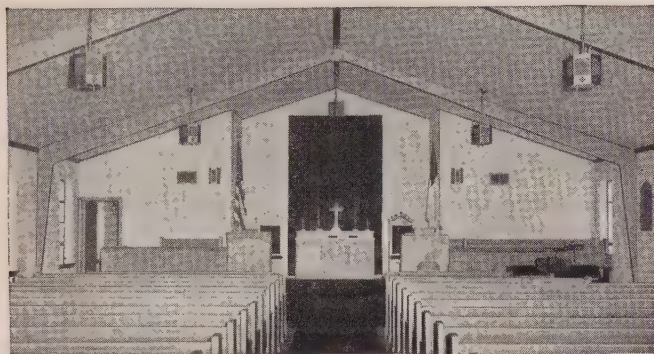
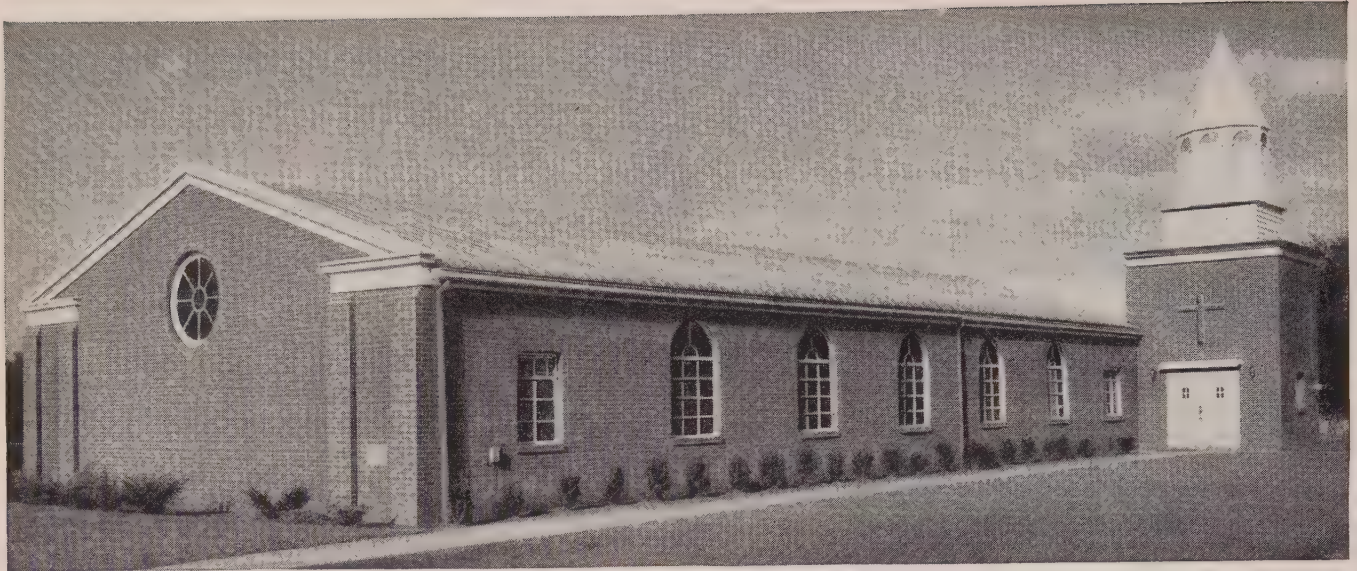
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What is Right With the World

Amid the gloom, there is laughter, hope and goodness. This is what is right with our world.

Preachers are sometimes gloomy. We have been accused of being guilty in painting a pessimistic picture of things. It is like the village drunkard who regularly appeared in court. One day the judge asked him: "How with all this drunkenness do you manage to support yourself?"

The drunk replied, "Well, usually I lean against a fence." Perhaps preachers are like this; they lean against the fence of gloom for support. It buttresses their "case" to quote statistics and to paint pictures of how bad the world is, and then to end in a ringing declaration about Christ being our only hope. I believe he is our hope. He is our hope however because of the "good news" of the Gospel which is in him, rather than because of the "bad news" of the world's condition.

The church has been engaged in this "tension" for all its life. The "bad news" of the world's condition seemed always to sharpen the need for the "good news" of God in Christ. Frequently the preachers have leaned, however, toward the gloomy side of the fence! We have cried with Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips . . ." This we dwell upon and forget that Isaiah also said in that same sentence: "for mine eyes have seen the King, the Lord of hosts." Here the evil was contrasted with the good! He "sensed" the evil because it was contrasted with the good!

Can we see the good side of life? This is our problem. Our current method of dispensing news plays up the bad of life. Robbery, murder, sex crimes, wars and rumors of wars and all of "man's inhumanity to man" is legitimate news. These get the headlines. All but forgotten is the fact that life is also made up of that which is good, fine and beautiful alto-

gether. For instance, we have been concerned about soldiers having to go to Little Rock. Some have erroneously called this an "occupation." We have not liked the situation which called these soldiers forth, but did you ever stop to think of the good side of this fact that in this instance soldiers were being used to "protect the rights of nine little citizens." This is in sharp contrast to the usual use of soldiers. Compare it with how Russian soldiers were used a year ago to slaughter the Hungarians who were seeking freedom. (I wonder if the Voice of America has caught up with that comparison?) Along with all the evil in the world there is that which is good. Along side all that is wrong with the world we must also place what is right with the world!

Well, what is right with the world?

Laughter

This is right with our world: there is still much laughter in it. Did you ever think how important that is?

When a man can honestly laugh—this is good. When he can still laugh at himself, at his situation, at the ridiculous, the humorous, at the subtle as well as the boisterous joke—this is good. When a man ceases to laugh, he ceases!

Way back in the 18th century, Joseph Addison wrote in *The Spectator*: "If we may believe our logicians, man is distinguished from all other creatures by the faculty of laughter." Perhaps the lover of cats and dogs will claim that these animals can also laugh, but the proof is hard to find. The ability to laugh seems to be a distinguishing characteristic of man.

Not only is it a distinguishing one, man's ability to laugh also marks his health. One of the marks of depression,

and mental ill health, is the inability to laugh over a situation requiring laughter. Dr. Bonaro Overstreet had some remarks to make on this subject in a recent speech to the National Association of Adult Educators. She said: "The endlessly amazing thing to me, as I move around over this country of ours, meeting a host of people each year, and working with individuals and groups year after year, is that while battles are being lost, and sometimes won or partially won, the average human does not forget how to laugh. True—if he has grown up in mind and conscience as well as in body—he no longer laughs 'even as a young man laughs who has never lost a battle.' Rather, he laughs as a grown person laughs who has lost a battle and comes back to try again. He learns, in short, the kind of laughter that gives him partial victory even in defeat; laughter that has humility in it, and perspective."

Time and time again I have seen people who have learned how to laugh in the midst of defeat and despair. I have seen this greatness in them in their hour of darkness. With hope gone they could still laugh at themselves, at the humorous and at the ridiculous. As a consequence as a pastor and counselor I have come to look for laughter as a sign of health or of recovery, as a symbol that this person will be able to cope with the realities of his existence.

I like what one humorist of our own age, Walt Kelly, has written on this subject. (New York Times Magazine Section, August 10, 1952) "We are all absurd. We can all be laughed at and laughed with. 'Laughter is the gentle and benevolent custodian of the mind.' Laughter can always be depended upon to well up out of the balanced mind and the courage of truth, right where it started many thousand of years ago. Wit shrivels and laughter dies when we submerge ourselves

Dr. Kilgore is senior minister of the Lakewood Presbyterian Church, Lakewood, Ohio.

in images of perfection, in fear and trembling."

So, when I hear laughter, I know *that is what is right with the world!*

Hope

This is also right with the world: As long as there is hope in man and for man, something is very much right with the world!

Most anything is possible as long as man has hope. It is when he despairs that nothing is possible. This is not simply a case for "self-hypnosis", but it is to say that when a man believes in something firmly enough, and does not give up believing, then that man remains unconquered by his circumstance. Nor is this to suggest that a man be blind to reality. However, when a man has hope and believes in the eventual good outcome of a course of action or of an attitude, then he will usually take those steps or develop that attitude of mind which will enable him to win through or wait through to victory.

I have seen this happen in marriages. The danger period is when the partners give up trying. They give up trying because they believe there is no hope. However, when they believe there is hope—and never lose sight of that hope no matter how dim—then they will never cease trying to make the marriage work. In a study of U. S. prisoners of war it was discovered that only one percent of the European prisoners of war died while imprisoned by the enemy. By contrast over one-third of the American prisoners of war taken in the Orient died. Of course, they received harsher treatment, and were imprisoned four times as long. But those making the test became convinced that the high death rate, and high disease rate during the internment and after could only be accounted for by another important factor—they lost hope. They despaired. They gave up. When this happened trouble came.

It is so for all of us. "Hope (not only) springs eternal . . ." it is basic to all of life. Hope compels a man to so act or to so think as to bring about the situation or decision for which he hopes! As I have watched people in the midst of trouble I have learned not to be afraid for them if they still have hope. It is when they lose sight of hope and despair sets in that a spiritual illness has come which can kill.

This can also be true of us in the world. Take this matter of peace, for instance. The real danger to peace comes when man despairs that there ever will be peace! As long as we have hope, and believe that men can live together in peace, then we will take those steps which will implement our desire for peace. It is only just a short while ago that man's efforts for peace began. If all the years of this universe's existence are telescoped

into one year, the last two generations, or approximately fifty years, began but a third of a second ago! This is just the time required for a man to take one step! Only in this quick flash of time has man's efforts for peace—and for the things that make for peace, like a League of Nations, or a United Nations, been undertaken!

That is why I have so much hope for peace. When I see this hope alive in our world, when I see the United Nations still functioning in spite of all that has been done to it, then I have more hope! As long as there is hope "to which men turn at close of day," a "stricken nation can recover from its gravest ills" and the world also. Did not William Faulkner say it for all of us when he remarked, on the occasion of receiving the Noble Prize for Literature: "I decline to accept the end of man—man will not only endure, but prevail." Hope then in God, for "I shall yet praise him who is the help of my countenance."

That kind of spirit is *what is right with the world!*

Goodness

This is also right with the world: the goodness of people. We hear so much about how bad some people are, we need to remember how good most people are.

Man's inhumanity to man is ever before us; thus it takes a little searching, a little remembering, a little imagination to realize that man is also good and decent. This is seldom in the papers. This does not make the headlines. Usually the newspapers are not concerned with the usual and the unsensational. It is assumed that most men are good and this is not sensational! However, it is crucial and a very real part of what is right with the world.

Lillian Smith, controversial author and stout hearted Christian, has this to say in her new book, *The Journey*: "The core of our morality lies in the realness of our relationships, and identifications, and the quality and tenderness and truth they hold. Miss Molly, the good teacher; Marty and John, the good parents; Steve, the preacher; Sammy and Jim, Bud and Henry, the good friends; the good Little Grandma; Timothy, the good stranger; Bill's good surgeon; there is no substitute for the good human being in human affairs. No power, whether of science, wealth, guns or authority, can take the place of real relationships."

This is what counts. This is what most of our days consist of. Oh, we get a raw deal here and there; our boss does not understand us; somebody else got that promotion we deserved; or we are bothered by someone's unkindness, discourtesy or rudeness. But for the most part the people around us are good. For the most part they are good to us. Recently I was talking to an old lady, whose hearing is gone, most of whose family is dead, who is alone in the world—at least

as far as appearances are concerned. Now sick and in a hospital, one would feel that she would be lonely. She is far from that; the waitresses where she eats have been to visit her; the friends of her church circle have sent flowers; the people where she works have called; and another lady whom she did not know when she moved here is her constant companion. An eleven year old girl who also loves cats, as does my friend in the hospital, has drawn a picture of a cat for her. Far from being alone, she is surrounded by a host of friends and witnesses!

Listen now, as a Negro, Dr. Nick Aaron Ford, who was raised in the south and suffered from segregation and lack of schooling, who went on to another section of our nation to earn his Ph.D., remembers all the goodness of men whom he has encountered on life's journeys. He writes:

"I do not really believe that shortsighted politicians and would-be regional leaders who rebel against the implementation of those principles (of the Constitution) can win any substantial victories. I am convinced that they are fighting a losing battle, and that their followers will soon reject them and a leadership will rise willing to give its time and talent to the ushering in of a 'new birth of freedom' in keeping with an objective interpretation of the Constitution.

"I have faith in America because many years ago a white newspaper delivery boy in Vicksburg, Mississippi, stopped delivering papers in the early dawn of a rainy morning to hold his flashlight for me while I removed a flat tire from my car, patched the leaking inner tube, and replaced it on the rim. When I offered to pay him for his invaluable aid he only grinned and said: 'No indeed. It was a pleasure to help you.'"

Dr. Ford continues in his article in the *Christian Century* of July 3, 1957, to tell how two white southerners saved his car from certain destruction on the sands of a Florida beach. He speaks further of a white taxi driver in Georgia who spent a whole hour in the middle of the night during World War II, trying to help his negro passenger find a room. He finally took him to a friend's garage and prevailed upon the friend to let him sleep in the garage all night. For all of this he only accepted his minimum thirty-five cent fee for his services! "I have seen the spirit of America at work in a hundred ways affirming the brotherhood of man and spreading good will across the false barriers of race and religion."

Dr. Ford has reminded us not only of the other side of the colored man's reaction to life in America. He has etched

for us an unforgettable picture of the basic goodness and decency of people everywhere. These outnumber the bad. But they are not news and so we forget or do not hear. But these kind of people—their deeds of kindness—is what is right with the world!

So, this morning we have leaned on the "brighter" side of the fence for support. We need to be aware of what is right with the world. With the old prophet we need to honestly say: "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a

people of unclean lips . . ." but we also need to look further and exclaim: "for mine eyes have seen the King, the Lord of hosts." We see the "King, the Lord of hosts," not only in Christ where he is, but in the other activities of God; in laughter, in man's everlasting hope, and in the goodness of man.

John 3:16 is a famous verse. Most of us think of it in the negative terms of its meaning—that God was so disturbed by the world's bad condition. "For God so loved the world that He sent His only begotten son into the world, that whoever

believes in Him should not perish but have eternal life." But did not God also send his Son into the world because there were some things right with the world, and he had faith that man would respond to his love in a human life?

I would like to think that this is also true. How is it with you? Have you responded to God's love in Christ; inviting that love to dwell in you and renew you in mind and in spirit. If you have—if you will, you will discover what is really right with the world!



The flood of teen agers is beginning to hit the churches. The baby boom which started during World War II and still goes on has hitherto affected only the elementary grades in public and church school.

Here are the bare facts: In 1940 there were 2,353,988 live births in the United States. In 1946, 3,253,114. And in the last year for which we have official returns, 1954—4,021,000 babies were born.

The wartime wave of babies is now located in the fourth to seventh grades, roughly. Behind them, and pushing hard with ever increasing numbers are the millions and millions of boys and girls ranging from the third grade down to the glassed-in hospital baby ward.

We know they are here. We are working hard in our churches to enlist the parents, erect proper buildings, and provide the right religious setting for the "young families." Despite the difficulties, we can predict from experience that the task of meeting the religious needs of elementary school age pupils is ten times easier than providing an attractive, meaningful religious program for "youth" roughly (literally, sometimes) twelve to twenty years old. But if we muff the ball much of our labor on them as wee tots is lost.

Briefly, the church youth group with twenty now should have forty, six years from now, or near it, even doing the same

kind of job. The group where junior and senior highs are now lumped together might have enough for two separate groups. Where one room serves today, two will be needed then.

Will we meet this challenge which we know is coming? Or will we wait, marking time, acting as if the little ones will remain little? We church leaders can't take refuge in ignorance, as we often can in sudden social crises. We might as well get ready with good printed program material, trained leaders, and adequate building space.

Despite all the emphasis on "youth" the actual amount of time, money and brains spent on developing an attractive Christian youth program by the denominations is a pittance. Because few local pastors or lay persons "are good with young people" we simply shun the subject. For every effective "youth leader" in the local church we can point to ten good primary or kindergarten teachers. Why? Because individuals are "willing to try" with the younger set but stay miles away from the adolescents' rock-and-roll impertinence



Church Youth Work in Five Years

Graham Hodges

which really hides a desperate eagerness to be understood and guided. I guarantee that any kindly, patient adult who really tries and who has a better than average nervous system can do as well or better with youth than with small children.

In the church I serve a married couple have been "sponsors" of the youth group for twelve years. They run a small retail grocery store. Neither is college trained. Yet, out of love, devotion, and hard work they manage an alive and vital youth program. They know the workings of each individual better than a professional psychologist could. This year twenty-five boys and girls from this group will attend church summer conferences. On top of this, ten adults in the church will serve as staff members in three conferences. This, in a medium size church in a small city.

In the small church in the small town in which I was raised a devoted layman, during the week a merchant, ran the Epworth League. The minister rarely came around, except when he was needed. For many years this layman helped us through the difficult days of adolescence.

Despite all the terrible movies and television programs and magazine articles, these are our children, the same ones we must force to eat their spinach and wash the jam off their cheeks before going to school. They are not monsters from Mars. Taken as a group they are formidable and forbidding. Taken as individuals they are children eager for and appreciative of understanding, creative guidance.

What will we do with the four million born in 1954? Will we shrug our shoulders and say "we aren't good in youth work?" Or will we, in good American tradition, tackle the challenge (not problem) with all our hearts, minds, strength, and souls? It will take no less.

Mr. Hodges is minister of the Immanuel Congregational Church, Watertown, New York.

New Contribution Accounting Systems



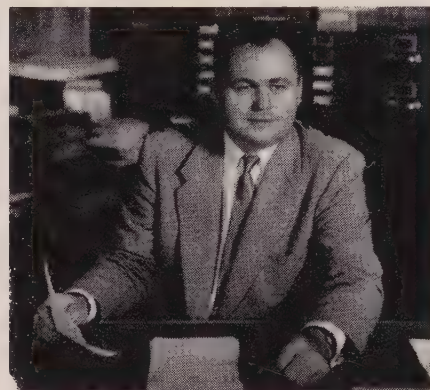
Left. The author, the Rev. Owen L. Miller, pastor of the First Baptist Church, Hammond, Indiana, a church which uses the system described in the accompanying article.

Below and Right. The Treasurer of the church, William L. Wilkenson who operates the accounting machine which forms the nucleus of the accounting method. He considers the biggest assets of the system to be timesaving and simplicity.

Below Left. The ledger card and statement for each contributor are prepared simultaneously on the machine.



LEDGER CARD			
Acct No. 1202			
DATE	ENV. NO.	CONTRIBUTION	CONTRIBUTION THIS QUARTER
BALANCE FORWARDED			
JAN 55-	1,202	4.30 +	4.30 +
JAN 125-	1,202	5.00 +	9.30 +
JAN 195-	1,202	5.00 +	14.30 +
JAN 265-	1,202	4.50 +	18.80 +
FEB 25-	1,202	5.00 +	
FEB 95-	1,202	5.00 +	
FEB 165-	1,202	4.50 +	33.30 +
FEB 235-	1,202	4.50 +	37.80 +
MAR 25-	1,202	5.00 +	42.80 +
MAR 95-	1,202	5.00 +	47.80 +
MAR 235-	1,202	10.00 +	57.80 +
MAR 305-	1,202	4.50 +	62.30 +
MAR 3058 TOTAL			
	1,202	62.30 +	62.30 +



The recent, tremendously encouraging return to religion by millions of people throughout the world has presented a number of physical problems for numerous churches and religious institutions.

Church administrators are rapidly perfecting and developing numerous new instructional approaches in addition to relying on modern, businesslike methods to ease pressing "volume" situations. One of the biggest problems faced by religious institutions is, of course, finances. Accounting for and keeping track of the thousands of dollars of contributions is no small bookkeeping problem.

Probably one of the most far reaching, up-to-date, efforts designed to solve the contribution accounting problem has been developed at the First Baptist Church of Hammond, Indiana. Our accounting system has been completely revamped and placed on a mechanized operating basis. This has been satisfactorily accomplished by employing a Burroughs Sensimatic Accounting Machine especially designed for contribution accounting.

The First Baptist Church of Hammond is approximately 70 years old and is one of the largest in this area. Our present membership is approximately 1,650 persons. We have 12 employees in addition to a growing number of volunteers. Our only source of operating funds is derived

from member contributions. By long standing tradition we do not employ food sales, rummage sales, bazaars, or bingo games, etc. to raise funds. Thus we must necessarily function with careful economy and accurate accounting.

We now provide each member with an accurate, informative and detailed quarterly contribution statement in addition to maintaining machine printed and computed records for 15 other church funds and activities. Effective, efficient handling of these numerous monthly ledger reports of receipts and disbursements is almost mandatory for successful church book-keeping.

Besides the tremendous operational simplicity of our new system, it has enabled us to save valuable "volunteer" time which has permitted this small staff to work in other important church activities. And, most important, we now provide concise and easy-to-understand fact-figure reports for our members which tell them exactly what happens to all church funds and contributions.

With these factors plus better book-keeping service for church members in mind, we developed our present system around the multi-operational Sensimatic Accounting Machine. The switch from slow, tedious, pen and ink methods to modern, efficient and speedy accounting operations was quite simple. Essentially, here is how our automated system works:

We distribute a package of the usual contribution envelopes to each church member or family. A number is assigned to him which is recorded on all of the envelopes. This becomes his permanent member-number and is subsequently placed onto his individual ledger card. We maintain a numerical Addressograph file of all members which is used only when the contribution statements are being mailed out.

QUARTERLY REPORT			
of your Contributions to the			
FIRST BAPTIST CHURCH			
523 Subley Street			
HAMMOND, INDIANA			
ANY CHURCH MEMBER		1202	
DATE	ENV. NO.	CONTRIBUTION	CONTRIBUTION THIS QUARTER
JAN 55-	1,202	4.30	4.30 +
JAN 125-	1,202	5.00	9.30 +
JAN 195-	1,202	5.00	14.30 +
JAN 265-	1,202	4.50	18.80 +
FEB 25-	1,202	5.00	
FEB 95-	1,202	5.00	
FEB 165-	1,202	4.50	33.30 +
FEB 235-	1,202	4.50	37.80 +
MAR 25-	1,202	5.00	42.80 +
MAR 95-	1,202	5.00	47.80 +
MAR 235-	1,202	10.00	57.80 +
MAR 305-	1,202	4.50	62.30 +
MAR 3058 TOTAL			
	1,202	62.30	62.30 +
Previous Contributions		Total Contributions	
Since last year		Year to date	
For your "Thank you to God" through your orderly, systematic and faithful Christian Stewardship the Finance Committee thanks you. "And all the tilth of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30			

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responding envelope. Thus, the journal tape provides a proof that each posting is correct and accurate.

The quarterly contribution statement and accumulative ledger card total are probably the biggest assets in our entire new bookkeeping procedure. In our previous out-moded system we managed only to send out contribution totals with no weekly breakdown of the total amount.

We have extended the operations of our Sensimatic to handling the General Ledger and the Budget Ledger. In addition to the simplified debiting and crediting procedures in the preparation of these reports, we receive neat and easy-to-read figure information. Additional budget ledgers maintained on the bookkeeping machine are:

- (1) TOTAL ALL FUNDS
- (2) SPECIAL FUND
- (3) MISSION EXPENDITURES
- (4) CURRENT EXPENDITURE BUDGET
- (5) RELIEF FUND
- (6) STUDENT AID FUND
- (7) GRIFFITH FUND
- (8) CEDAR LAKE FUND
- (9) WOMEN'S MISSION FUND
- (10) B.Y.P.U. FUND
- (11) BIBLE SCHOOL FUND
- (12) BUILDING FUND
- (13) MISSION FUND
- (14) CURRENT EXPENSE FUND

Each of these separate funds is indicated by a code letter symbol such as CU for contributions, MI indicates mission fund, etc. These individual "breakdown" reports are used to prepare the Annual Report which indicates to the entire congregation accurately and exactly "just what's happening" to their contributions.

A further significant advantage of our progressive system is the payroll procedure which is also conveniently accomplished on the Sensimatic. Instead of our old manual computations pertaining to tax, social security and other deductions, we now post all of these automatically in one operation.

For the payroll procedure we use a standard payroll journal which lists the employee's name and columns for current earnings, to-date earnings, withholding tax, and other deductions. Thus, this journal is a permanent and continuous record of the employee's pay and deductions along with up-to-date totals of earnings and withholding taxes.

Our fast and efficient new records-keeping system has enabled us to provide first rate figure information for our entire membership. And it has completely eliminated the drudgery of pen and ink accounting, the accompanying journals and numerous ledgerbooks. In addition, we have more than realized a considerable savings in time and accounting accuracy. Our church members and church administration are well satisfied with the new contribution accounting system.

H. Francis Berkshire

A Purposeful

A legend of old Saxony tells of a shepherd lad who found a magic flower which opened for him a great treasure house. Eagerly he entered the cave-like opening in the hillside. After his eyes had become accustomed to the dark, he saw that the room was long and narrow, and that upon long tables which ran the length of the room lay treasures of unsurpassed beauty. At the far end of the room an old elf with long beard and kindly face smiled reassuringly at the boy, though he did not speak.

The boy began to fill his cap and pockets with the glittering gems and the beautiful jewels, which were all his because of this discovery. He picked the brightest and the most sparkling he could find. His load became heavy and he fairly staggered under its weight. As he approached the door, the old man spoke in kindly tones saying, "Take what you want, my boy, but don't forget the best!"

Uncertain, the boy turned back, unloaded his collection and repeated the process of gathering up. But, again, at the door he heard the old man's voice, "Take what you want, my boy, but don't forget the best!" Again he emptied pockets, cap and blouse, and again refilled them. This time, though the old man repeated his words, the shepherd boy, staggering under his load, went out of the cave. Soon he noticed that what had been heavy now was light, and looking down he found only dry, worthless leaves.

This is only a legend but it points up the fact that we too often are satisfied with the least when we have at our fingertips the best.

The church today is being condemned for its vast number of organizations. In some small local churches the number of societies is tremendous. However, the condemnation lies not so much with the fact of a large number of societies as it does with the lack of systematic organization within the group and also its relationship

with the main body of the church. It is not so much the fact that there is so much machinery; it is rather, much of the machinery lacks power and plan to keep the wheels grinding. Consequently, many churches are satisfied with the least when they have at their finger-tips the best.

For several years a large fruit tree stood in our orchard. Through the storms of winter and summer it continued to stand majestically erect. But one morning we were surprised to find that the wind had snapped the trunk of the tree and it fell to the ground. We had always thought that the tree was solid. But we discovered that only the bark and its branches sustained the tree. And these were too weak to hold the tree erect through wind, storm and rain. A vital contact with the central life of the tree had been severed.

Sometimes our churches become loaded with auxiliaries, societies, organizations (call them what you wish) to the point that they too become as the bark and branches. For a while these organizations carry the strength of the church. But unless they are in vital contact with the central life of the church, the organization withers, and the church also decays. Auxiliaries cannot and should not operate on the fringe or rim of the church; they cannot and should not operate aloof from the hub of the church. Rather, their objectives should be brought into a systematic relationship with the objectives of the heart and center of the church and with its total program. The missionary, brotherhood, youth and other organizations, through an integrated program, should impress this upon the total constituency of any given church. Any auxiliary which fails to do this falls short of its first objective. And eventually it may have a deadening effect upon the central life of the church.

Each auxiliary and agency of the church should be pointed inward as well as outward. Its growth should proceed from the central life of the church and as a result it should feed energy and enthusiasm back into the central life of the church.

Each agency of the church should be continually asking, "For what purpose do we exist?" Any agency that is organized in a random fashion will not totally fulfill its objectives as an organization.

Part of the failure for auxiliaries which operate on the fringe or rim area of the church is due to the lack of a well integrated and coordinated program within the local church. Many of these agencies

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Approach to Planning

may be more effective when a coordinated program is developed. Without a planned program of coordination and integration someone has said that we will be "doodling instead of doing."

How to accomplish a coordinated program is given in part under the next paragraph.

Planning Committee Personnel

Each major auxiliary of the church should be represented on a planning committee along with major boards and committees. Representation should be composed of a cross-section of the church with respect to the internal organization, age of members, and sex. Above all, people with ideas and those who are not afraid to speak and work will be the most effective leaders for the committee.

The president or an appointed representative may be delegated to this position. The Planning Committee in the average church may consist of the representatives from the following church agencies:

Men's Organizations
Women's Organizations
The Sunday School
The Junior Church
The Home Department
Finance Board
Stewardship Committee
Missions Committee
Christian Education Committee
Youth Fellowships
Study Groups

It is suggested that the following advisory members be invited:

Members of the Diaconate (or Session or Official Board, etc.)
Member of Trustee Board
Youth Director
Member of the Music Committee
The Church Moderator

Function of the Committee

The Planning Committee should be considered "functional" rather than a "lawmaking body." Unless the church so designates, this committee does not become a legislative body. Its work lies within the area of program planning and

is advisory to the pastor and his work.

The work of this committee is bi-directional. It should point to the local church as well as to the area groupings (districts, conferences, presbyteries, synods) and general boards, institutions and auxiliaries of the denomination.

With respect to the local church this committee should seek to point each church agency inward. It should point the efforts of all toward serving the total constituency of the church and its immediate community. The Planning Committee should view the total range of opportunities and needs, making recommendations and assisting in launching a unified promotion of the local church program.

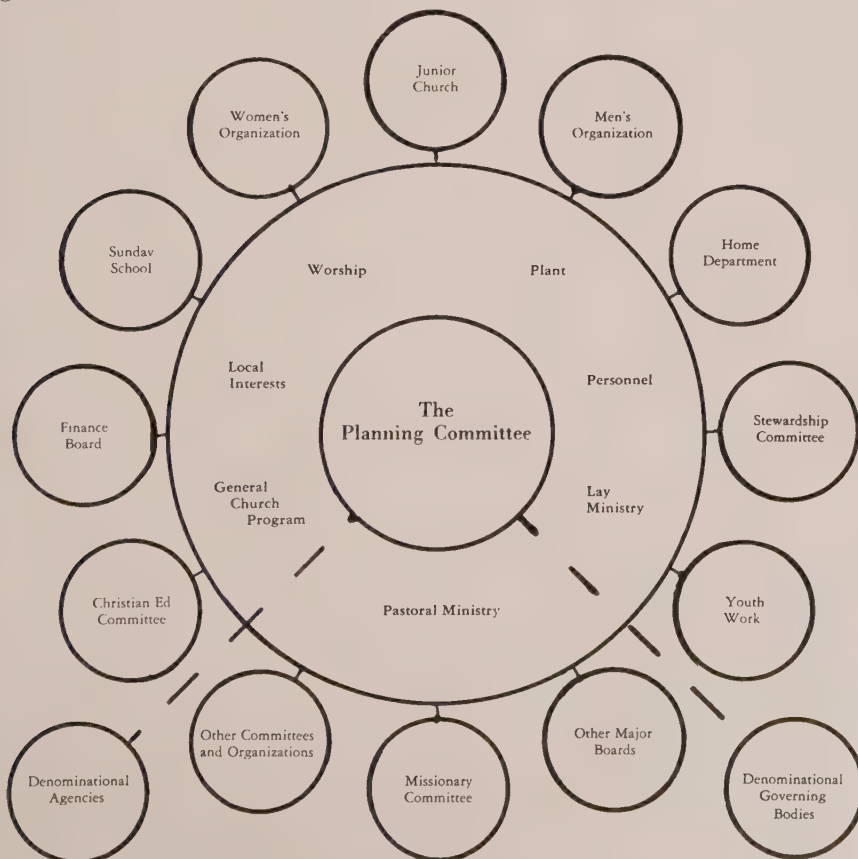
With respect to the denomination, this committee should view the total range of opportunities and needs, making recommendations to the local church and assist in the launching of a unified promotion of all denominational interests. Denominational activity and interests should be constantly set before the membership of the church. For example, at present there is a great need in most every denomination for more ministerial and missionary applicants. Unless the local church encourages its youth toward life-service dedication, the denominations will not be able to expand their church extension and mission program.

Much of this emphasis may and should be communicated to the local church through the local agencies. For example, the bulk of the mission emphasis in the local church should be carried by the missionary committee. The denominational program of missions should be channeled and emphasized to the total constituency of the local church by the members and work of these committees. Every avenue of approach, including the Sunday School, youth agencies, and adult auxiliaries should be utilized for the promotion of mission emphasis.

An additional function of the Planning Committee is to plan and coordinate the task of enlisting more people in the work of the local church and in support of denominational interests. No program is adequate which does not take the individual into deep consideration.

Organizing the Planning Committee

H. W. Gockel in TODAY says, "We just don't get things done unless we get started. . . . If you want to get things done, get things started."



Planning Round Table

The pastor is not only the spiritual leader but also a church administrator. At times the latter takes the form of an "expediter." If he is sincerely interested in his local church, his denomination, and the Kingdom of Christ, he will seek to guide his congregational organizations to serve Christ in vital spiritual areas of Christian endeavor.

Most congregations look to the pastor not only for spiritual help, but for educational leadership. From him they want new ideas, new ways of accomplishing tasks, leadership training. He should be ready to give them the why, who, when, how, and where of Christian service.

Therefore, the challenge for a real plan or program for the local church logically stems from pastoral leadership.

The first step in the formulation of the Planning Committee is to give personal instruction on the matter. It is necessary to educate the prospective members of the Planning Committee. An evening of discussion of the need for and purpose of the committee will go a long way with the president of the men's group, youth director or other potential representative. To call a group together without prior

knowledge and understanding of the purpose and objectives of the committee may prove discouraging to the pastor and the members of the committee. Each member, if possible, should have a forehand knowledge of the purpose and objectives of the meeting and the committee. To this end, individual counselling is essential.

Setting up the Program

When the Planning Committee has been appointed and established, discussion may begin with the following basic questions:

1. Where is our local church in terms of progress? Are there neglected areas of church work?
2. What are we doing now? Are we doing anything in a methodical manner to advance the Kingdom of God?
3. What should we attempt?
4. Can we lift our sights? How shall we accomplish our purpose?

Each of these questions may be ap-

plied to any area of Christian endeavor. For example, one may systematically apply these questions to the work of youth, mission education, stewardship, education, church extension, world missions, etc., as he analyzes the local church program.

Sub-committees

It may be necessary to assign special problems within the Planning Committee to a study group or sub-committee. It is sometimes easier for a smaller unit to deal with a problem than it is for a larger number of people.

Since all Christian work falls under either of two separate categories, evangelism or education, the Planning Committee or sub-committee may survey the local church program in terms of the following:

Evangelism

1. The local church
 - (Winning new converts)
 - (Establishing branch missions)
2. Home Mission work
 - (continental)
 - (Providing financial support and personnel)
3. Foreign Mission work
 - (Providing financial support and personnel)

Educational

1. The local church
 - a. Leadership Training
 - b. Stewardship Training
 - c. Ministerial and Missionary Recruiting
 - d. Literature
 - e. Youth and Adult work
 - f. Temperance and Abstinence
2. Home Mission work
 - a. Recruiting missionary applicants
 - b. Mission education
 - c. Financial support
3. Foreign Mission work
 - a. Mission education
 - b. Recruiting of missionary applicants
 - c. Financial support

In most churches the actual is far below the potential achievement for the Kingdom of God. Too many times we wander aimlessly and do not realize it. And far too many times when we think we are "going" we are merely drifting. Church work is big business! The time is short. The harvest fields are white. The laborers are few . . . because we do not recruit them for kingdom work. We take what we want but we forget the best! May the Lord, through the Planning Committee, help us to get not only what we want . . . a great harvest . . . but also the best that the harvest can bring. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Creed of the Status Quo

I believe in the STATUS QUO, Maker of Mouldy Tradition, Guardian of the Outworn Sentiment.

I am a well-adjusted follower of his son Mediocre Leadership, born in a Committee Meeting, mothered by Self-Righteousness, fostered by Envy.

This Rod and Staff of Society will comfort and aid Mediocre Leadership, whose cup of Laziness runs over with Popularity. They fear no evils except Men with Ideas and Vision who Step on the Toes of all Who Are Doing All Right for Themselves.

I believe that Mediocre Leadership, by means of Group Dynamics will lead the Self-Satisfied beside the waters of Inaction into the Valley of Indecision, where all is Sweetness and Light, although the Desert of Dry Rot encroaches.

I believe that civic-minded Stand—Patters can be influenced into a Passage of a Resolution of Good Intentions into a Place of Security where Criticism is Unknown.

If, at any time, the Public is made restless by the sight of a Misty Mountain of Future Achievement with a difficult upward path, I know that Mediocre Leadership will protect their Happiness and Help Them Get Along With Others.

He will erect a barrier before the adventurous path, and sent out a Directive: "The Status Quo decrees it is Neurotic and Unsocial to compete with our Friends and Neighbors in attempting the Impossible, and besides No One Has Ever Made It Up This Path. When it has been satistically determined that the way to Achievement is perfectly safe and all can travel it together, the barrier will be removed."

In the name of and for the sake of The STATUS QUO, let us do nothing to disturb his peaceful state. Let us end by saying together, and meaning it: "We promise not to stick our necks out, even to see if there is some Foolhardy Soul at the TOP."

Edna Chavannes Ray

Working with a staff

A staff is defined as something to lean on, and many of us do. For our purposes here we are thinking about all of the employees of a local church. Our relationship to them is better if we consider them not as something to lean on but as persons to work with.

When to Add What?

There are differences of opinion as to what employees a church should have in addition to a minister, but there is little doubt that a secretary should be first. A secretary frees the minister from the demands of the telephone and the details of the office work, and thus enables him to do the studying and pastoral work which only he can do.

The secretary has a second claim to priority, and that is that she is essential if a church is to demonstrate that people are important. She will keep personal records accurately. She enables the church to keep contact by mail with every member, and she releases the minister from work that could keep him in the office when he should be out calling.

If a church cannot afford to hire a secretary, it should arrange for volunteers to do the work. In the first church I served, five women each took an afternoon a week to be in the office. Even when a church has a paid secretary, there are many times when she needs the assistance of able volunteers.

The qualities to look for in a secretary are the following: First look for interest in the church. She ought to be a member of some church with sufficient concern for the church's mission to want to do her job well. Secondly, look for personality. Over the telephone and in the office she is a public relations officer of the church. Thirdly, look for technical skill. Every letter typed or mimeographed does a public relations' job for the church. See that she has the necessary equipment to do the work neatly and efficiently. A mimeographed letter that is smudged or difficult to read ought not to be mailed. Fourthly, look for initiative and responsibility. This qualification is difficult to evaluate during an employment interview. If the secretary has it, she will lighten the minister's burdens every day.

In most churches it is probably wise to add a secretary, or a part time secretary, every time a minister is added to the staff. This does not mean that the added secretary works only for the added minister. It does, however, reflect the fact that a church large enough to need more ministers is large enough to need more secretaries.

What to add beyond the secretary de-

pends upon the number of members, the size of the building, the nature of the community and the characteristics of the program.

Many churches will want to add a full-time custodian or janitor. The same four qualities referred to above for the secretary apply here. The custodian should understand that a church building exists, not to be kept clean, but to be used. His is also in part, a public relations job. A neat building is good public relations. So also is a custodian who can graciously welcome the many groups using the building and adding to his work. He should be supplied with the necessary equipment to do his work well and efficiently.

Ministers on the Staff

A church should set some standard by which it can judge when another minister should be added to the staff. This, of course, is dependent on the financial resources available and the nature of the program. A handy rule to follow is to add one minister or professional worker for every five hundred members. The sooner that person is added to the staff the easier it will be for the ministers to render the personal ministry that is expected of them.

Some of the special ministries that can be performed by additional staff members include: director of Christian education, pastoral work, minister of administration, youth worker, social worker, minister of music, minister of counseling.

All of these positions do not have to be filled by ordained men. Laymen can share in this ministry. A school teacher could become a director of Christian education. A layman could serve as an administrator or social worker. So long as there is a shortage of ministers we have a responsibility to try to recruit laymen for some of these positions. At the same time we need to remember that the minister needs some help with the pastoral load where laws and customs require ordination—weddings, funerals, visiting the sick, etc.

Let's not think of our staff associates as "assistants." They are fellow workers. Most ministers are too busy to have assistants who require careful supervision. A minister is fortunate if his fellow workers have enough initiative and responsibility to be placed in charge of certain areas of the church's program. The president of the General Electric Company recently reported on its decision to eliminate assistants to executive officers: "We have tried to eliminate all assistants. . . . What usually happens is that the assistant becomes almost an errand boy, particularly if he is working for a strong executive, and he has relatively little opportunity to grow."¹ We should give our colleagues

¹R. J. Cordiner, in E. C. Bursk, *How to Increase Executive Effectiveness*, Harvard University Press, 1954, p. 28f.

Robert W. Moon

Mr. Moon is minister of the First Methodist Church, San Leandro, California.

authority and growing room. We cannot do this if we think of them as assistants.

The professional members on the staff should be encouraged to attend professional conferences that relate to their work. Some churches have it understood that every member of the staff may attend one conference every year with all of his expenses paid. Invariably he comes back from these conferences with a better perspective on his job and with new enthusiasm for his work.

Staff Meetings

A staff will work together more successfully if they have regular times for talking over their common problems and concerns. We do this once a week at coffee-break time. We include the ministers, secretaries and custodian. Every one of these persons needs to understand church policies and our approach to certain problems. Every one also needs an opportunity to blow off steam occasionally in a company where he is accepted for what he is. Even if there is no business to take up, it is good to sit and visit for a few minutes about personal matters.

The minister should also meet regularly and individually with any staff member having program responsibilities. Every staff member needs to feel that he is not alone. He also needs to be assured that the staff is working with a common philosophy and a common purpose.

If there are differences of opinion as to policy and procedures, try to settle them by finding a better way. The staff person in the superior position may be tempted to settle differences by command or by compromise. Neither command nor compromise is honest or fair to the participants in the disagreement. It is better if the participants can be objective and creative as they seek for a solution that profits from the insights of both positions.

Employment Policies

Every employee should have a clear understanding of the terms of his employment. This should include not only his rate of pay, but also his vacation and sick leave allowances. Here is a sample statement for employees other than ministerial:

1. An employee shall be eligible for a two weeks' vacation after one year of employment and a proportionate vacation for a partial year of employment.
2. In the event of illness, employees shall be entitled to sick leave with full pay on the following basis: one day per calendar year for each month of employment with a maximum of twenty days in any one calendar year. Unused sick leave may not be carried into another calendar year.
3. The following holiday schedule shall be followed: New Year's Eve (one-half day); New Year's Day; Either Wash-

ington's or Lincoln's birthday; Good Friday (one-half day); Memorial Day; Independence Day; Labor Day; Thanksgiving Day; Christmas Eve (one-half day); Christmas Day.

Some churches prepare a detailed job analysis for every employee. I have in my possession the job analyses used by one large church. It is so detailed that it reminds one of the laws of the pharisees. I don't see how some of the staff men would find it physically possible to do all that is required of them in this list.

I suspect that a job analysis will work for some people. For some others no amount of analyzing and driving would help the situation at all. Some definition of the position is essential for the sake of the church and the employee. But if we have employed the type of person who has to be told everything to do, we have hired the wrong man. Some ministers may find it better to have a clear understanding of the work that needs to be done, adequate opportunity for free discussion of problems as they arise, and then pick a person with a sense of responsibility who can be set free at the work.

No amount of defining or structuring of a position can take the place of a feeling that there is a creative relationship between the staff members. This feeling is something that grows out of honesty with each other, respect for each other's integrity and skills, acceptance of each other's weaknesses, and a devotion to a common task. An over-worked phrase that is appropriate to a church staff is "we are members of a team." If "team spirit" describes this creative fellowship, it is in a healthy condition.

Arthur Compton has reported a conversation he had with General Groves during the work on the "Manhattan Project."

General Groves said, "Dr. Compton, you scientists don't have any discipline." "What do you mean?" I countered. "You don't know how to take orders and give orders." I thought a moment before I answered: "You are right, General. We don't know how to take orders and give orders. But a scientist, if he is a responsible man, has a different kind of discipline. It is not possible for anyone to tell a scientist what he must do, for his proper course of action is determined by the facts as he finds them for himself. Then he needs a different kind of discipline. He needs to be able to make himself do what he sees should be done without having anyone tell him to do it."¹

A similar discipline ought to hold us who are ministers. We need to be able to make

¹Arthur Compton, *Atomic Quest*, Oxford University Press, 1956, p. 113f.

ourselves do what we see should be done without having someone to tell us to do it.

It is not realistic to expect the professional people on the staff to limit themselves to a forty hour week. A minister is on call twenty-four hours a day, just as a doctor is. He will and must find ways to protect his study hours and some time with his family. The congregation both expects this and profits from it. Beyond that the demands are greater than can be encompassed by a time clock. The laymen of the church should take responsibility for seeing that the minister has all the help that is necessary for his work, but I doubt if we can ever limit ourselves to forty hours. Most of us are in this work for the joy of it, and we find many of our social and recreational needs met by our work.

Every employee should have an annual evaluation of his work. This means that the person or committee supervising his work should sit down with him at least once a year so that together they can evaluate the work and the worker.

If an employee's performance is not up to the requirements of the position, he has the right to know it before anyone else. His superior should speak to him frankly and kindly about his weaknesses and failures. We should do all that we can to help him succeed. And let's not forget Goethe's warning: "Correction does much, but encouragement does more. Encouragement after censure is like the sun after a shower." We should compliment for work well done more often than we criticize for work that is poorly done.

Recently I sat in with the personnel committee of a religious organization. They were in the process of firing an employee who had worked for them as an executive for eleven years. The chairman set forth the reasons for their action. He spoke of a feeling the committee had had for several years that a change would some day have to be made in this position. When the employee responded, he said, "This has been a long time coming. I've been on the staff for eleven years, and this is the only chance in all those years that I have had a chance to talk my work over with the personnel committee."

We deserved that rebuke. Misunderstandings fester and erupt unless we provide proper channels for their airing. In our denomination the pastoral relations committee annually does this evaluation with the ministers. The non-ministerial employees also have the right to this same annual review of their work.

The minister should be consulted regarding the salaries of all the other employees of the church. He, or some responsible layman, should also interpret salary decisions to the employee involved. Someone in the church should take responsibility for interpreting to the minister the decisions that are made regarding his salary.

Brainstorming!

Successful church groups for centuries have used various methods to stimulate creative thinking. However, I would like to suggest that attention be given to a new technique which is becoming widely used in industry, education, and the armed forces.

"Brainstorming" is the name given to this method of group creative thinking by Alex F. Osborn who is one of the co-founders of the advertising firm of Batten, Barton, Durstine, and Osborn. He says that "brainstorm means using the brain to storm a creative problem—and to do so in commando fashion, with each stormer audaciously attacking the same objective."

Here is how it is used. A group meets in a relaxed atmosphere with two officers: the chairman who has prepared himself for the session and a recorder who writes down the ideas as rapidly as possible, preferably on a blackboard where everyone may see them. The chairman states the problem as clearly as possible. Then the group goes to work thinking up ideas and stating them as rapidly as possible.

Mr. Osborn lists four rules which the group should observe:

1. Criticism is ruled out. Adverse judgment of ideas must be withheld until later. This is most important.
2. Free-wheeling is welcome. The wilder the idea the better; it is easier to think down than to think up.
3. Quantity is wanted. The greater the number of ideas, the more the likelihood of winners.
4. Combinations and improvement are sought.

The ideas thus gained can be turned over to another group for evaluation. Or the brainstorming can take half the time allotted for solution of a problem with the judicial type of thinking taking the rest. In this last half, the problem should be restated; facts, assumptions, and criteria stated; all possible solutions presented; these solutions tested; and the final one or combination chosen. Then the group

Common now in industry, science and the armed forces, this technique can be applied to church planning.

would have to decide what action is needed to put the idea into practice.

Evaluation of ideas is important, but critical examination should be withheld until the appropriate time. Further, brainstorming can be used for many facets of a problem.

An important point to remember is that quantity actually produces quality. The more ideas a group can produce, the greater are the chances for finding a real solution.

Mr. Osborn's main emphasis is this, "When driving for ideas, let's not drive with the brakes on."

The church which uses some such technique will find that the combined experience of the group produces a wealth of new and workable ideas. Rather than the minister being the "idea" man and then having to "sell" his ideas, the whole church is involved in creative thinking and acting.

Another chief value of such a program is the development of personality. Our faith teaches respect for persons, friendship, understanding. The use of brainstorming unlocks the reservoir of the creative powers of the group. Here is a vast potential for good. The ideals and experience of each member have a chance for expression.

This cannot help but bring a third value, the sense of belonging. As people share in the solving of problems, as they work with small groups in the church, they feel a part of the greater whole.

A fourth value is revitalization of the church organization and program. Every church has a number of boards, councils and committees. Many of these are on paper only. Many meet only quarterly or yearly. However, they can be used for development of all members in churchmanship. Put new members on these committees. Give them problems to tackle in the area of their responsibility. Create new

committees as they are needed. The minister should not be expected to attend all these meetings. In fact, his presence may slow creative thought where members think he knows all the answers.

Results in Industry, Science, Government

Brainstorming is achieving amazing results in industry, science, and the armed forces. Of the ten largest corporations in the United States, eight have instituted some form of creative thinking program. Twenty-seven other large industrial concerns, each with total sales over fifty million dollars in 1954, have inaugurated creative thinking programs for their employees. The number of inventions, improvements, and procedures attributed to this method are phenomenal. General Electric estimates that six percent of the ideas from such conferences are used, but with the wealth of ideas generated in each conference that six percent really pays.

Science is beginning to use it for tackling problems of research. M. I. T. introduced such a course on creative thinking in 1954 as part of its program for training tomorrow's leaders of science and industry.

In the Federal Government, the Department of the Treasury has adopted this plan with good result for every tax-payer. The Army, Navy, and Air Force have such programs, and the results have been so productive that their use is being increased for all levels of supervision. The United States Air Force teaches the method in the Air Command and Staff College as well as in its other schools for military and civilian leaders. A creative thinking course, using this method, is being taught in over 200 colleges and universities in connection with the Air Force Reserve Officers' Training Corps program.

Dr. Lee H. Bristol, Jr. of the Bristol Meyers Co. and former president of the Layman's Movement for a Christian

Major Dan Jorgensen is a chaplain in the United States Air Force.

World, reported in the *Christian Herald* of last June that this method is used successfully by the Berkeley Divinity School, numerous churches and church councils throughout the country, and the Layman's Movement for a Christian World.

Anyone interested should read *Applied Imagination* by Alex F. Osborn. The revised edition was published by Scribner's in 1957. Also, numerous free helps may be obtained by writing the Creative Education Foundation, 1614 Rand Building, Buffalo 3, N. Y.

Use by the Church

Where can the church use brainstorming? In its regular board and committee meetings, retreats, in connection with special program.

At McClellan Air Force Base (Calif.), we used this technique for planning our Annual Protestant Preaching Mission,

Easter Sunrise Service, and a number of special programs.

We brainstormed a difficult problem in regard to chapel facilities. We had crowded office space and anticipated more staff personnel. Further, our Sunday School met in six buildings which, except for the chapel annex, were used for other purposes during the week. In our chaplain staff meeting we decided to break this overall problem into two problems: office space and Sunday School room. We brainstormed each of them, later critically reviewed our ideas, and developed a plan which was far from what we had earlier envisioned but which proved to be the best solution.

This technique could profitably be used in areas such as worship, music, world peace, temperance, audio-visuals, teacher recruitment, use of machines in church administration, finance program planning, how to get church families to read more

Christian books and magazines. It could be used for thinking up new ideas for increased participation in particular groups—men, women, youth, church school. It could be used to assess types of programs for special groups, i.e., shut-in, aged, servicemen, college students. The list is limitless.

A well-known statement could be paraphrased, "As a church thinketh—so is it!" As the members of church groups take part in the creative work of the church, they will participate in effecting the solutions they have proposed.

Today the church of Jesus Christ faces greater problems than at any time in its history. Brainstorming is a technique which should help unleash the vast potential of faith-power resident in each group for solving these problems. At the very least, it promises a brotherly adventure in creative churchmanship.

A

Workable

Parish

Plan

Robert T. Sutherland

I am well acquainted with one large church of over two thousand members. Year after year it has had to report failure in keeping in proper contact with its members. It had failed to adopt an adequate and successful plan of parish visitation. The rolls were improperly kept, and members were needlessly lost. There was a loss of financial as well as spiritual support.

Often church leaders confess shamefacedly that members are lost out the back door as fast as they are taken in as new members through the front door. To obviate this sad state, we recommend an efficient parish plan for every church.

The church already mentioned, plagued by repeated failures, made a survey to discover how it could solve the problem. The first step was to see just where its members lived in relation to the church edifice. Upon a large map a little flag was used to pinpoint the location of every family unit. When the whole parish was thus marked out, it was discovered that there were twelve hundred and fifty family units. This total was then divided into little parishes of twenty to twenty five family units. Over each of these was placed a leader, preferably a married couple. These leaders then became the key to the successful operation of the plan.

Each leader was given certain instructions and tools. First there was a card of introduction similar to that in the accompanying illustration. This contained the names of the church and the pastors. Beside serving as the leader's credential, it had on the inside a list of the various church services together with a listing of the active fellowship groups at work. When visiting a family, the leader thus had a number of talking points which obviated any embarrassing moments.

The leader was also given a typewritten list of families in his parish. With this, postcards were provided with the names of each member of the family unit. These cards were addressed in advance to the church secretary caring for the parish department. When a call was completed the leader affixed his name and date of the call on the card. Any other pertinent information was added. The secretary in turn would get the reports to the pastors or to the church organization which was concerned therewith.

Also there were valuable experiences and lessons learned from the calls, which became of importance to all of the leaders. To disseminate all of the gained suggestions, periodic meetings of the leaders were held. Experiences were shared and there was time given for questions and free discussion. As an example, it was discovered that unannounced visits found no one at home, or the family was at dinner. Sometimes the family may have been viewing their favorite T.V. program and a call was not appreciated. To avoid such embarrassing incidents, it was thought best for the leaders to telephone

For your worship, inspiration
and service

xxxxxxxxxx	000 a.m.
xxxxxxx	000 p.m.
xxxxxxxxxx	000 a.m.
xxxxxxxxxx	000 a.m.
xxxxxxxxxx	000 p.m.

For Study and Fellowship

xxxxxxxxxx	xxxxxxxxxx
xxxxxxxxxx	xxxxxxxxxx
xxxxxxxxxx	xxxxxxxxxx
xxxxxxxxxx	xxxxxxxxxx
xxxxxxx	xxxxxxxxxx

Ministers: John Doe, James Dunn

This card will serve as an introduction and source of information, helping both the caller and the member or prospect.

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Introduces
Your Parish Leader ..
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Ministers: John Doe, James Dunn

for an appointment when they could conveniently call. Then the question of whether a leader should have a brief prayer was discussed. How should a person handle a case where a disaffection existed in the congregation?

It was discovered that some leaders were embarrassed by some of the congregation fearing the call was really a request for financial help. This was obviated by an announcement in the church bulletin that finances were not to be discussed by the parish leaders. Calls were made in order to keep in touch with the congregation and in order to minister to the needs of the members.

At the close of the business meetings of the leaders, a time of fellowship was held. Simple refreshments were served. This added greatly to the esprit de corps of the parish department. A fine spirit of unity was created.

The advantages of such a plan might be noted. It impresses the members of the congregation that others are interested in them. They learn that they are loved and wanted for what they are and not for what the church can get out of them. Next, it keeps the church roll up to the minute, discovering those who have changed their addresses or have moved out of the parish. Then, too, it finds disaffections and why

some are not attending the church services. So it allows for an early correction. Also it can be a feeder into the roll of the congregation. The leaders will often find that their families will give the names of prospective members. They may be new residents or friends made in their community. Also the plan tends to care more successfully for the sick and needy ones. Another great advantage is that it keeps the busy and often over-burdened pastors in closer touch with the church's personnel.

In a word it does that to which the church of Christ is called, namely to "Bear ye one another's burdens, and so fulfill the law of Christ."

How one minister presented to a combined meeting of officers some suggestions for improvement in organization procedures.

Richard D. Bergman

Strengthen Your Organizations

Purpose: This meeting is for the combined improvement and strengthening of our organizations, especially in the areas of *planning, programs, procedure and publicity*. The possibility of "combined planning" on the parts of all organizations should also be considered.

Organizations of Holy Spirit Church and their relationships:

- 1—The Church Council.
 - a—Confirmation Class.
 - b—Senior Choir.
 - c—Junior Choir.
- 2—Sunday Church School.
 - a—Vacation Church School.
- 3—The Luther League (Jr. and Sr.)
- 4—Women's Missionary Society.
- 5—Men's Organization.
- 6—Women's Organization.
 - a—Brownie Scouts.
 - b—Girl Scouts.
 - c—Senior Girl Scouts.
- 7—Altar Guild.
- 8—Singles 'n Doubles.

Plan to assure greatest effectiveness.

1—No successful meetings or activities happen by themselves. They require considerable thought and planning beforehand.

2—Previous planning will increase interest on the part of the organization. Each meeting will not be a "surprise" meeting.

3—Planning done by committees increases the participation of the members of an organization. This participation also insures the interest of those helping.

4—Advance planning should be done for all activities, projects and meetings. The little extra time involved will pay big dividends.

5—A comparison of planning by the various organizations will help avoid the "bunching" of activities by which a number of things compete for interest in a short time, with resultant long gaps of no activity.

6—Planning should be done by the executive committee (the officers) of the organization, or by a specially appointed committee.

Programs should maintain interest.

1—All meetings should be planned in advance so that they can take place smoothly.

2—Each meeting should have a theme or aim. It should be more than just another meeting to occupy another evening.

3—A variety of programs are desirable. Each organization should have a variety of spiritual, service and social programs, in accordance with the purpose of the organization. Having continually the same type of program is sure to decrease interest.

4—A church organization should not be afraid of having a spiritual program—that is devotions, or a Bible study. After all, these are Christian organizations. A discussion of some part of the Christian faith, properly guided, can be a real spiritual experience.

5—Service programs are necessary, by which someone else is helped. Church organizations have many opportunities to help others.

6—Social programs are necessary to maintain the fellowship of the group. However if overdone, an organization may tend to become too "ingrown."

Mr. Bergman is pastor of the Lutheran Church of the Holy Spirit, Philadelphia, Pa.

7—Do not be afraid to plan an ambitious program. After all people want to attend a meeting that is worthwhile. Waiting for larger attendances before having better programs is the best way of securing decreasing attendance.

8—Plan for outside speakers and films. Do not be afraid of using suggested topics. There is a wealth of help available, but it is of no worth unless used.

Procedure of business meetings should be orderly.

1—All meetings should be orderly, both in atmosphere and procedure. There are certain rules of parliamentary procedure which are necessary for an orderly meeting. These rules are not to be masters, but to be servants.

2—A suggested order for meetings of church organizations follow. It is modified from the order of business used by the Church Council.

- a—Devotions (Scripture and prayer)
- b—Call of meeting to order.
- c—Reading of minutes, with motion for approval.
- d—Treasurer's report, with motion for approval.
- e—Reports of standing committees.
- f—Reports of special committees.
- g—Reading of communications.
- h—Unfinished business.
- i—New business.
- j—Adjournment with prayer.

3—A motion to be effective must be made, seconded, then voted upon. Discussion properly follows the "second." Any motion placed upon the floor must be voted upon in order to dispose of it.

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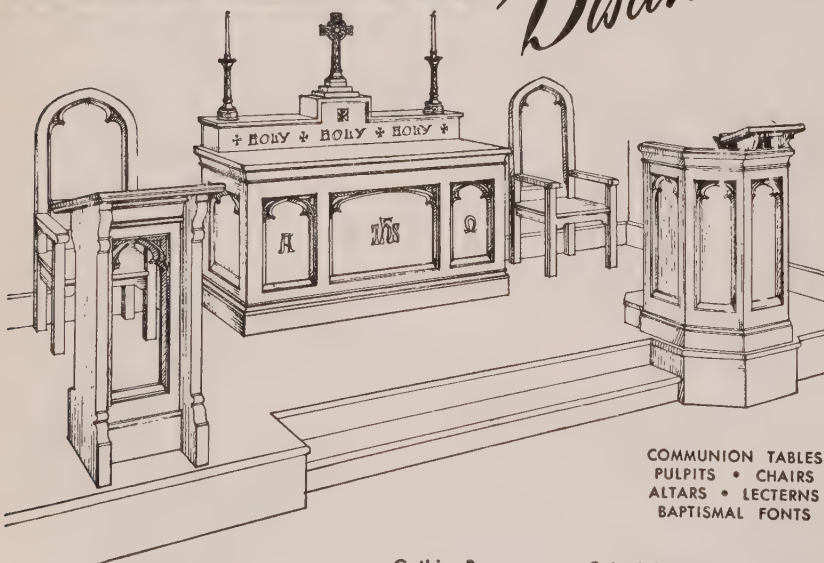
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4—All financial disbursements, except for bills already authorized, should be made through a proper motion.

5—Do not be afraid to appoint committees. They will spread out responsibility. But do not appoint a person to a committee the first time he comes to a meeting. Each member should be willing to serve on a committee for the "good of the organization." Avoid appointing a "committee of the whole" in which the entire organization is the committee—generally such a committee does nothing.

6—Referring items of business to a committee for preliminary investigation will save much precious time in a meeting. A smaller group will come to a conclusion more effectively. Their recommendation must be voted on by the organization.

7—If a speaker is scheduled to follow a business meeting, please have the courtesy to tell him the time he will be on the program. Having the business meeting follow the program generally makes for a better meeting. Also the shorter the business meeting, the better. Long meetings assure short attendance.

Publicity is necessary to spread the good news.

1—Even the best planned program will come to naught, if people are not told about it. It is only common sense that good publicity must accompany good planning.

2—The least effective publicity is a verbal announcement in a Sunday service. Only a portion of the congregation is reached, and details are easily forgotten.

3—The most effective publicity is the personal invitation. This is one person inviting another in their home, by telephone, or at church. Be a WOMP—Word-of-mouth-publicity!

4—Plan far enough ahead for at least two inclusions of the items in the monthly paper. The more times a person reads about something, the greater will be his interest.

5—For items to be placed in the mimeographed bulletin, please hand it in writing to the pastor. He is a busy soul, and appreciates this detail.

6—Posters for distribution in the neighborhood are effective for a program of general interest.

7—The use of telephone squads for a last minute reminder, and invitation, is worth its time in gold.

8—For something really big, don't be afraid to advertize in the neighborhood papers. Others do it and find it pays in results.

9—A complete publicity program would be in this order: two months in parish paper, personal invitations, posters for church (and neighborhood), Sunday bulletins, direct mail and telephone-squad. After all this, no one should say, "I didn't know about it!"



pointing

to God...

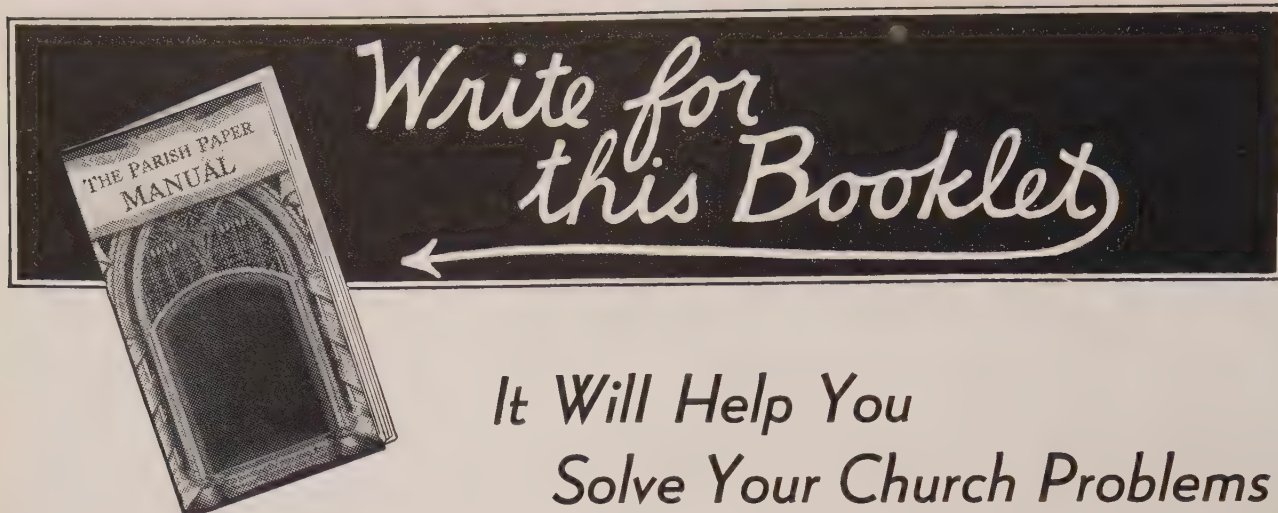
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*—Is this the Style
of the
Future?*

Immanuel Lutheran Church Des Plaines Illinois

**Charles Edward Stade
and Associates
Architects**

**A. R. Kretzmann
Liturgical
Consultant**

It is quite apparent to those who follow architectural trends in church building that no clearcut style has evolved in recent years which has gained the almost universal acceptance which certain styles in the past have enjoyed. Churches, reflecting in their style a combination of theological, cultural, and natural factors, have settled down in certain periods of history to well-defined patterns in which excellence was not measured so much by innovation as by improvement within almost stereotyped forms, though it can be argued that later developments within each category are often inferior to some of the earliest, simply because the early ones are not encrusted with frills which distort, and ideas which conflict; they are indigenous to their time and place.

Across the American landscapes churches have sprung up in the past dozen years which fit into no well-defined form. Experimentation with new materials and a rapidly shifting theological and cultural scene have made it difficult to discern and describe a design which will be easily rec-

ognized by future generations as typical and lasting. Classic, Roman, Romanesque, Byzantine, Gothic, Norman, English parish, Colonial, Georgian—these are names which call forth pictures in the mind. What picture will be called forth a hundred years from now when our descendants try to characterize the building boom of the "fifties?"

Save for the beautifully simple "colonial," America has made little contribution to church architectural form. Even the colonial has definite roots in classical antiquity, if not in materials, at least in proportion and line. It may be argued that the red-brick middle western churches which mushroomed before the first World War are a "style." Most of us are in hearty concurrence that the description "late nineteenth century American corruption" is quite apt, and that the churches built during that period are in the main mostly monstrosities, and not worthy of consideration save that they reflect an America rapidly industrializing, an America whose materialism destroyed



Immanuel Lutheran Church

**Des Plaines,
Illinois**

**290,000 cubic feet
\$255,000 cost
\$.88 per cubic foot**

for the moment any artistic sensitivity which might raise its head.

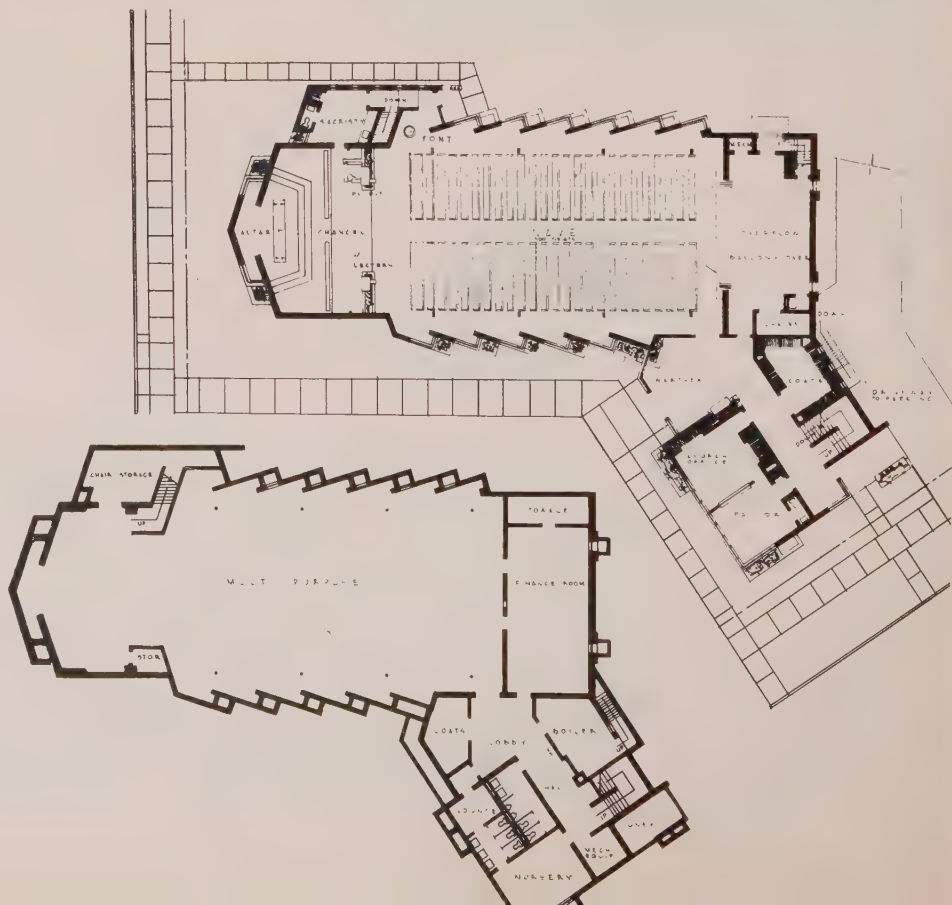
It is possible, however, amid the confusion of many forms, to see certain ones coming to the fore. The A-frame type of construction has influenced many architects, promising as it does, height without prohibitive cost. Others have spread out horizontally, reflecting the educational and social emphasis of contemporary religion. Perhaps the answer is combination. Here the work of Charles Edward Stadel and Associates is both typical and worthy of example. It may be that the form and expression which he represents so well will be the emerging architecture of the "fifties". It has four characteristics which should be noted.

1) *Honesty in use of materials.* An examination of the great styles of the ages will show that the best examples are those in which structure and form and material are inextricably wedded. The Gothic cathedral, in an age lacking steel, but with an abundance of manpower, was a logical development, and an honest one. So too, the colonial in this country. Ample wood, the limited time of frontier life—these led to the simple New England meeting house. And so it goes—material and form and theology, reflecting both the eternal and timely.

2) *An effective blending of the transcendent and the immanent,* the vertical and the horizontal, in religious experience. Worship has its transcendent and vertical qualities, and fellowship and education their horizontal and immanent

expression. The use of laminated and pointed arches in the worship area is theologically and structurally sound, while the unadorned and relatively flat roof covering the straight-forward administrative and social area leads one to think of efficiency and use and wear and tear—life as it is practiced within the Christian fellowship. One is reminded of Toynbee's "withdrawal and return"—withdrawal in worship return to daily life.

3) *A return to real esthetic values.* Religion is joyless which has no color, no balance of esthetic interest. Perhaps an emphasis upon true esthetic qualities, though not slavish dependence upon them alone, will provide the joy in religion which some have tried fruitlessly to provide through the "peace of mind" cults. A Christianity which speaks to the whole man, intellect, will, the eye—to the lover of the "good the true and the beautiful"





is one which is deeply satisfying. Perhaps the good use of color and texture which Stadel exemplifies will make its real contribution to the religious life of the nation.

4) *Historic continuity.* The intelligent use of symbolism, can, as no other, create the reverence for the sources of his being, the stability which comes from forms and patterns of long association, which the disjointed and transplanted modern man needs. The writer is reminded of his own experience in explaining to his own congregation the eighteen common symbols of the faith which were imbedded in the windows of a new chapel. Two or three were universally known; a few people were acquainted with perhaps half of them; not one knew all of them. I submit that had more of them been better acquainted with the historic symbols, they would have felt more at home immediately, more at one with their creator, the God whom they worshipped. Here again Stadel and his liturgical consultant, A. R. Kretzman, use Christian symbolism well.

The accompanying pictures will show what we mean. A description of the Immanuel Lutheran Church follows.

Donald F. Shaw

The Tower

As one approaches the site, attention is caught and held by the forty-four foot Lannon stone tower with a thirteen foot cross. The wrought steel symbols flanking the tower, and the name IMMANUEL in bronze letters at the base, add interest and serve to identify the congregation. The symbols relate in an ascending scale the

story of man's redemption. Beginning at the base the symbols are as follows:

I. *The Flaming Sword.* This is a symbol of man's fall into sin and of the flaming sword with which the angel kept the gate of the garden so that they could not return until Immanuel had come. (Genesis III:24)

II. *The Tablets of the Law* (Exodus 20). God gave the tablets to Moses on Mount Sinai in order to reestablish the law, once written in man's heart, as a part of the organized life of his people.

III. *The Lion of the Tribe of Judah* (Genesis 49:9-10). This is symbolic of all the prophecies which were spoken of the Great Deliverer who was to come and save Israel.

IV. *Incense as symbolic of the sacrifices of Israel.* They sought atonement for their sins in vain, waiting always for him who would be the true and complete sacrifice for all sins.

V. In the very center and heart of the ascending symbols is the *Manager of Bethlehem*, symbolic of the incarnation of our Lord. (St. Luke II:1-20).

VI. *The Baptismal Shell*, with the three drops of water, symbolic of baptism in the name of the triune God. It is the first of the means of grace to be symbolized in the tower. (St. Matthew 28:19-20).

VII. *The Chalice and the Host* (1st Corinthians XI) symbolizes the second means of grace by which the benefits of the suffering of Christ and His death upon the cross are applied to all who receive and believe.

VIII. *The Sword and the Book* (Ephesians VI) are placed in this position in order to emphasize the fact that the Word of God has triumphed over all persecutions and still remains as the choicest means of grace in the Lutheran Church.

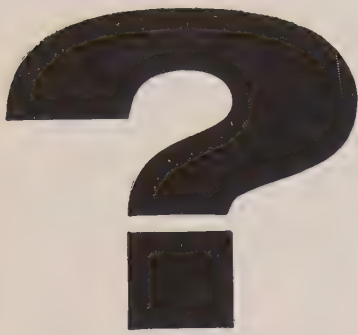
IX. *The Lamb of Glory.* Jesus, as the Triumphant Lamb, is shown as the topmost symbol, for all our hopes are centered in the "Lamb of God that taketh away the sins of the world."

Jewel-like stained glass of brilliant color is set between the symbols. Beginning with the deep penitential color of violet at the bottom, it will rise through the series of brightening colors, to the pure gold of the Crowns of Glory.

The Building

The materials used in constructing the building were chosen for their functional value in keeping with the sweeping design. The outer walls are of Norman face brick and Lannon stone. The same brick and stone are used and permitted to show in the sanctuary.

The laminated wood trusses supporting the roof spring from the floor just at the



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end of the oak pews leaving space for aisles along the outer walls. Stains and varnishes were used only as needed for protection of the natural finish of the wood. Vinyl tile was used on the first floor and balcony.

The nave and chancel windows have been placed so as to be concealed from the view of the worshippers in the pews while windows throughout the structure are given color by the propitious location of cathedral glass.

The main entrance or narthex is set back from the street in the base corner of the structure. Entrance into the narthex is made through full length glass doors. From this terminal of circulation one may enter the nave, overflow area, stairs to the gallery and choir balcony, offices, coatrooms, stairs to the lower level and a secondary entrance and exit. A feeling of warmth and welcome is given by the planters which enhance the narthex.

The nave seats 500 in pews while the combined seating of nave, overflow and balcony totals 700.

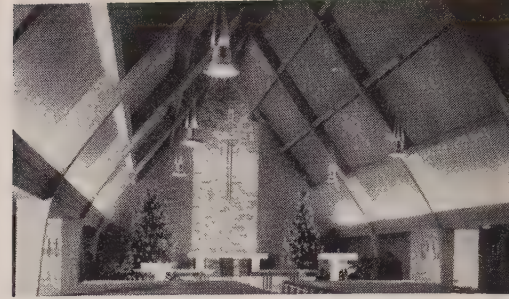
Beside the main entry doors on the outer walls are cut stone panels bearing the symbols which are described as follows:

I. The words "We would see Jesus" (St. John XII:21), combined with the symbol Chi-Rho. These two letters form the beginning of the name of Christ—the Greek name for the hoped for Messiah.

II. The central panel is the name stone of the church "Immanuel" with the letters set around in the arms of the cross. This is the oldest typically Lutheran symbol known, since it appears in one of Luther's Works, published in 1532.

III. The third stone panel carries the words of Christ's own Resurrection blessing as he pronounces it three times according to the Gospel record in Saint John XX. It is symbolized by the Resurrection Cross, as a sign of the triumph over death through Christ, our Lord.

The three stone panels next to the secondary entry represent the word of Jesus in Saint John XIV:6—"I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."



"I Am The Way"—is represented by a scroll for the Scripture now shows us the Way of Life.

"I Am The Truth"—is symbolized by the dove of the Holy Spirit who brings us the truth of God by his word.

"I Am The Life"—is represented by the cross, for on the cross Christ gave his life in order that we, free from sin, might live eternally.

Entering the sanctuary one's eyes are focused on the twelve foot altar, constructed of three black marble pillars surmounted by an oak top. Suspended above the altar hangs a seventeen foot brass cross, against a background of stone and illuminated by special lighting effects.

Planters also adorn the base of the pulpit and lectern which match the altar in material and workmanship. The travertine marble floor in the chancel is an import from Leghorn, Italy, as is also the stone of the baptismal font. The communion rail, the credence table, altar hangings, and missal stand add depth and significance to the altar.

Immediately off the chancel is the sacristy which provides an area for the pastor's retreat, a prayer desk, and parament storage space. Dome-shaped sky lights admit natural lighting in the sacristy, and baptismal area just inside the north nave entrance.

Complementing the high cross are the suspended brass ceiling fixtures of special design, fashioned to match the chancel flower vases. Brass candelabra adorn the chancel walls to the left and right of the altar, and the front and side walls of the nave. These will be used for weddings and vesper services. Additional illumination is provided by concealed cove lighting. Brass hardware is used throughout the church.

Asphalt tile covers the floor of the full basement. The large hall, 45' x 114' is brilliantly lighted and equipped with an acoustical ceiling. It will provide ample space for large gatherings or Sunday school use. An oak altar has been built at one end, upon which rests the statue of Christ, the only item carried over from the old church.

A smaller meeting room, at the rear of the large Social Hall, is complete with storage space and a pullman kitchen, behind accordion doors. The well equipped nursery has radiant heating in the floor. The rest of the building has hot water heat carried through wall convectors.

The Church in the Changing City

William Kincaid Newman

Many churches must consider new locations. Here are some reasons and standards to apply in the choice of a new site.

It is our belief that the Christian Gospel should be at the core of our living and that the church as an organization should be a predominant factor in the life of every community. Its presence or absence makes the difference between a real community in the best sense of the word and a group of houses where people live in the same area. It would follow from this belief that the church building must be centrally located and the church building and its site must express this belief in the way in which they are handled from a planning and architectural standpoint.

Historical examples would be the Parthenon on the Acropolis in Athens, the cathedral of Medieval Europe and the white church with the steeple on the green in the center of the New England town. In each case the temple or church gives to the community its character. The unity and beauty of the ancient communities have survived, but in contrast to such unity, we offer the utter chaos of much of our modern development, the chaos resulting chiefly from the speed with which our country is developing—with a 3,000,000 increase in population every year—and in part from the extreme individualism of our people. The matter has been complicated by the degeneration of Protestantism in many cases into sectarian competition governed only by the law of the jungle. Instead of the New England town with its church on the green, we have in the typical community a Victorian courthouse, which needs paint, surrounded by a dozen or more churches either adjoining it in the case of the more prosperous, or a block or two away in the case of the less prosperous. Many of these occupy sites with no facilities for parking and are built right up to their lot lines.

In the newer communities there is a race to see who can get there first and to see how many can establish a foothold.

There are two factors working to make the picture better. One is the increasing prevalence of comity procedures whereby the major denominations cooperate in church placement. The other is the effort of the city planning folk to have more intelligent communities and to plan for beauty and efficiency in municipal development. The general situation today, however, is still one of anarchy and we have a long way to go before we have a smoothly operating intelligent procedure.

Characteristics of the Idea Site

Before deciding on where a church should be placed, it would be well to mention the characteristics of a good church site or, should we say, the ideal church site. These might be summed up as follows:

1. Ample size including plenty of provision for parking. This would involve a site from four to ten acres depending on the probable eventual size of the church membership to be served on the site.
2. The site should be on a corner or should occupy a whole block.
3. The site should be physically well adapted to the construction of a church. It should not be a swamp or a mountain.
4. The site should lend itself to a pleasing and efficient master plan for development so that the church building may be erected in a series of steps as the congregation gathers strength financially and numerically.
5. The site should lend itself to attractive landscaping so that the buildings

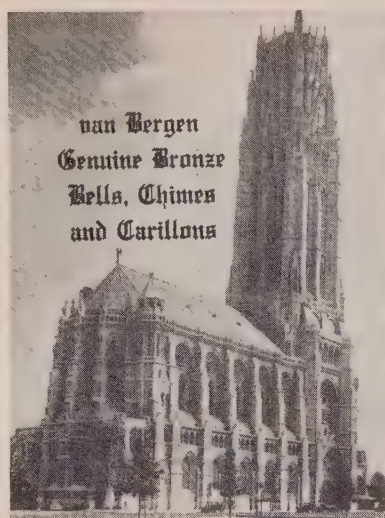
Dr. Newman is secretary of the Church Building Department of the Board of Home Missions of the Congregational Christian Churches, and recently completed his term as chairman of the Department of Church Building of the National Council. This address was given at the recent meeting of the Church Architectural Guild in Detroit.

will be a pleasing feature in community life, and also that there will be several attractive buffers between the buildings and the parking lot and the neighboring area.

Resentment

It should be conceded that in many communities there has been resentment to the erection of church buildings. Up to recent years it was always assumed that a church was an asset to a community. That is still believed firmly by church people. If we take a cross-section of the opinion of the community, we find that this is by no means the universal opinion. Let me review quickly some of the negative comments which have been made:

- a. *Parking.* Strangely enough people do not like to have other folk park their cars across their driveways or fill up the areas in front of their homes so that they have no place in which to park their own cars. In the majority of Protestant churches, parking is a serious problem not only for the church members but for the neighbors. Some bear it in silence and some are very unhappy, indeed. Obviously, if a suitable parking lot is provided on the church grounds, much of this unhappiness can be spared.
- b. *Noise.* If the buildings are too close to the lot lines, noise can be a problem. We all enjoy the anthem of a choir when we hear it in a church service, but does the man next door, who does not go to church or who is of a different faith, enjoy hearing it practised on Sunday morning prior to the early service? Nor does he want to be blasted out of bed on Sunday morning by the organ. There is also the problem of certain of the less inhibited group of churches holding noisy services of worship with much shouting which have lasted into the early hours of the morning. In fact in Portage Township in Michigan, a sectarian group



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carried on services which lasted until four a.m. and caused much distress among the neighbors.

- c. The man who has invested his life savings in a home with an attractive and reasonably private garden, etc., does not like to have his neighbor build up to the lot line with an institutional structure overshadowing his property, cutting off his sunlight, blocking the view and destroying his privacy. Nor does he like to have the garden in which he wants to eat lunch on Sunday adjoin an unpaved parking lot where clouds of cinders blow across his lawn every time a car goes in or goes out.
- d. We must also regrettably admit that there are churches which do not indulge in good housekeeping, which let their buildings get into disrepair, which do not landscape properly, which let paper blow around and present anything but an attractive appearance to the community.

All these objections are very real. They are founded on fact and on experience and the people who live in our communities have a right to be protected against them. I am, however, sure that all the leaders in the church building field are equally anxious to protect the communities against these objectional features and that if the sites acquired for new church buildings conform to the principles set forth above such problems can be cared for adequately.

Implications

We have now noted the general principles which should govern church location and the type of site which is needed for a good church building. What are the implications of these principles on the choice of site and the architecture of the buildings to be erected?

1. The site should be central to the areas to be served and should be selected in cooperation between the city planning and the church planning groups and with full approval of the comity committees of the local councils of churches.
2. Special attention needs to be paid to the importance of church development in the drafting of zoning ordinances and in the placing of deed restrictions on properties. There is hardly a community in a developing area in the United States in which church groups are not seriously baffled either by the zoning ordinances or by the deed restrictions or both. The deed restrictions are particularly frustrating because they cannot be changed in most cases without consent of all property owners in a given area. There is sure to be one obstinate man who will not sign no

matter how many other people have given their consent.

3. The building to be erected on the site must be a worthy building carefully designed by a trained architect and expressing the religious aspirations of the church in terms of the present age and in terms of the community in which it is located. It should be a nominating element in the community and a principal focus. The building itself should express the main functions to be performed in it, the worship of God, the education of the youth and the fellowship of the members.
4. The denomination erecting such a church and the members affiliating with it should be ready to serve the whole community and not just a fraction of it. It should serve not only as many of the people in the community as possible but as many of the needs of the people as possible.

The Religious and the Aesthetic

There has always been a close relationship between the religious and the aesthetic. The greatest works of art have resulted from religious motivation. The church as an aesthetic expression is unusually important today. Our civilization has imposed upon us an overwhelming standardization. Our automobiles, our gadgets, our amusements, our T.V. programs all have resulted in a standardized life which has spread around the world to an extent that no one would have deemed possible a few generations ago. Our housing is particularly so whether it be the massive apartment housing of Manhattan Island, the rows of houses of Philadelphia stretching for mile after mile without variation, or the standardized ranch house of Los Angeles, each with its imitation birdhouse painted on the front gable, and its picture window. The organization man is typical of the age. Somewhere amidst this overwhelming mass of standardization there must be an opportunity for individual expression for a church which can be an avenue to God for each groping human soul. Each church must represent the highest achievement of its architect and of the people in the area from whose efforts it arises. Its being must represent a supreme aesthetic achievement. The building itself must have a sculptural quality taken vis-a-vis the streets and the homes of the area as great as that of a single statue standing amidst the ruins of a battlefield. It must be the highest cultural achievement and the most unifying factor in its area. It must recapture the spirit of the Parthenon towering over the sprawling Athens of today, a symbol of man's noblest aspirations amidst the confusion, anxiety and rapid technological change of modern civilization.



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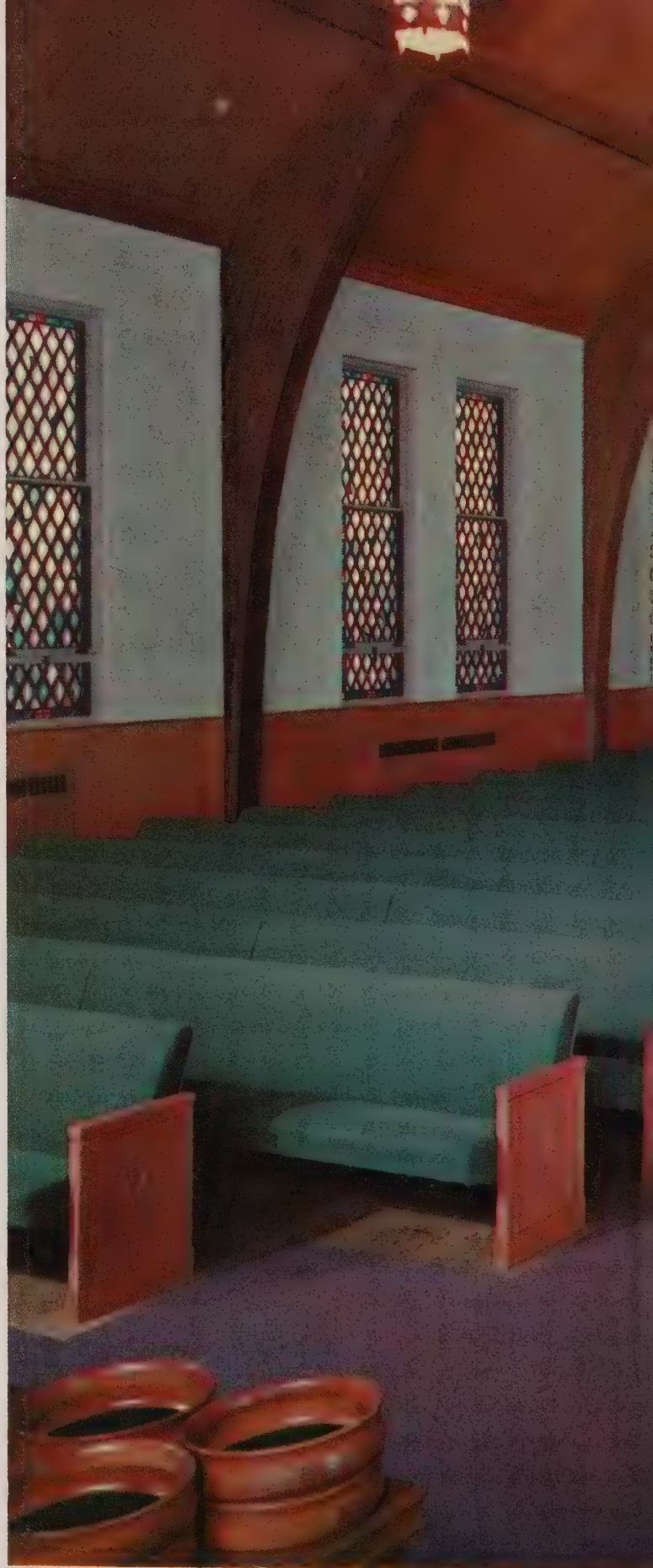
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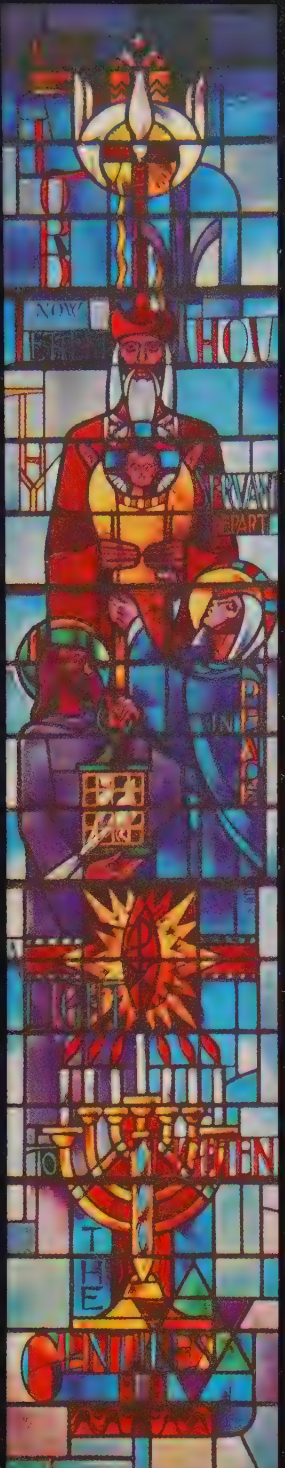
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Natural-color photograph of new American Seating BODIFORM Continuous Upholstered Pewing in the Plymouth Heights Christian Reformed Church, Grand Rapids, Michigan. Churches of many denominations throughout the nation have already installed this pewing.



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Hundreds of American churches are now adjusting themselves in a new community; hundreds more are studying their situations carefully to reach a decision as to whether they would be wise to move.

Several things have contributed to the decisions of churches to move. These would include:

1. The membership trend is to a different part of the city.
2. The growth of the community has brought in a new population which needs the services of the church.
3. A downtown area, no longer considered a desirable residential section, has more churches than it can support.
4. There is not ample space on the present building lot to erect a building which will be adequate for the multicelled church activities, judged by modern standards.

Let us assume a church has been affected by these four factors. The Sunday school has been decreasing in influence as school children prefer churches nearer their homes. Membership is falling, and families are moving to brighter neighborhoods. Families are capitulating to the social philosophy that the suburbs are the better locations for raising a family. The church official body knows that it cannot erect a modern building on the limited land it possesses, nor can it supply the parking space necessary for the families which should participate.

If forced to decide between buying more real estate in the downtown location to satisfy real estate needs and selecting a larger area in a residential section, everything is usually in favor of moving. While the intown locations are not approved for family living, the real estate values are higher than in the suburbs. The purchase price of land near the old church may be prohibitive, but by selling the old property at the downtown price of real estate a much larger and more desirable site may be purchased in a good residential area. Unless the church building is of very recent vintage, this may be the most compelling argument for a move.

If, because of any of the conditions listed here, or others, the leaders of the church decide it might be wise to consider a move, a committee may be selected to make a study. The official board may appoint the committee for the preliminary study, but it is usually necessary to have a vote of the congregation to secure a definite decision to move. An informal committee, whether appointed or not, has the liberty to look over the community to see whether or not good locations are available. Its findings may per-

suade the official board that it should act officially in the situation.

Church Does Not Act Alone

Before a committee goes very far with its work it will become conscious that other churches are making similar studies. An exchange of information may be desirable. Church cooperation has developed to a point today where no denominationally affiliated local church will start a study for a new site without consulting the proper offices of the denomination. The church will not wish to compete for a good site with one of its own group. Upon inquiry the committee will probably find that the denominational officials have been thinking ahead of the local church.

If the church is located in a city of any size, the study committee will also learn that the local church federation or the local ministerial association is interested in the proposition and will want to sit in with any discussions. Interdenominational cooperation is eagerly sought today to avoid duplication and also to see that each community has the services of a good church.

The word *comity* (courtesy) has become a common one in church activities. Federations have their departments of comity which study all areas of the community to see changing population trends and other conditions which qualify it to make recommendations for the location of churches. Comity has its strengths and weaknesses. A good comity department will keep a constant survey in progress so that it can give information on any community current to within a very few weeks of the inquiry. It can advise a church of the number of people in the area under consideration and give a fair estimate of the religious affiliations of the families. As the denominations share in maintaining the departments of comity, they have the privilege of sharing in the information secured.

The weakness of comity as practiced is that so few denominations cooperate with the program. In a large city which might have fifty Protestant denominations there may be less than a dozen which will agree to follow the recommendations of the comity department. There are some denominations which contribute to the federation budget but make reservations regarding any recommendations of the comity department. For that reason the recommendations of this department are not always respected. While the committee is studying the situation some non-cooperating group moves in and takes the territory. And the offenders are not always the small marginal groups.

A well organized department of church

Steps in the Relocation of a Church

comity may be the most valuable contribution the church federation can make to the community. Its constant surveys, its fair recognition of the heritages of the denominations, its willingness to permit the smaller groups which have no local paid executives to fight their causes will create respect for the program.

Things Your Church Should Know

If it does not have access to denominational or interdenominational leadership, there are many things the local church will want to know before it decides on a new site for its building. Even when it has the cooperation of the larger bodies it is well that the local church committee make a study of its own. In this world of realism

the individual largely controls his own destiny. It is wise to seek counsel from reliable sources, but the final decision rests with the individual. This is likewise true of a local church. It is not entirely unknown for denominational executives and federation leaders to have prejudices.

One thing the church must know. It must know the area to which its own members are moving. It is not so difficult to learn this. A committee of two or three can take the church membership roll and pin point the membership of a 500 member church in a few hours. Other things being equal, a church will find much less resistance if it proposes to move to a location where there is already a nucleus of its membership.

One of the most practical ways of moving a congregation to a new site is

to establish a mission or Sunday school in the midst of new members who live in a section which seems desirable. This method does not raise the question of a movement of the entire congregation—it is a missionary movement. In the course of time the growth of the new organization will indicate when the time is ripe for a move. To move toward your own members is easier than moving into territory where you have no members.

Next, the local church needs to know a great deal about the people who are now living in the community which is being considered as a church site. This may mean a house-to-house canvass, or at least a spot canvass, to check the residents. You will want to know if they are church people, if they are communicant members of any church; if so, what denomination. You will need to know the birth rate, the number of children in the homes, and whether or not the parents have a desire for religious facilities for themselves and for their children.

We no longer feel that a new church in a community must be of the same denomination as the majority of the residents. If this were true, new churches being established would be mostly Methodist, Baptist, or Lutheran. And it is still difficult for a Protestant church to thrive in a community which is predominately Roman Catholic or Jewish.

Through a house-to-house canvass the church will also get a picture of the economic situation in the community. Are the residents young people heavily in debt for their homes? Remember it costs money to build a new church. While these questions cannot be asked of the residents, much can be brought out in indirect conversation.

The questions of population growth and birth rate can be answered by established agencies. The superintendent of schools will have very accurate figures on the movement of families and the increasing child population. The schools usually project their enrollment five years in advance. The public utilities can advise you as to the number of installations during the past, year by year. Sometimes the county auditor will permit you to examine his books to count the number of new houses erected.

All This and More Too

After you have secured all of this information, there are still other fields to explore. Just buying a tract of land is not enough.

Do not take less than five acres of land. That mistake is made more often by churches than any other. Churches being built today are mostly of the spreadout style. They sit close to the ground. Like public schools, new church school buildings have one floor or, at most, two floors. Three floors are practically out so far as public schools or church schools are con-

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cerned. That means more and more ground space. Real estate costs money, but it is still less expensive than buildings.

Keep in mind that you need an acre of land to park one hundred cars. Add to that the land you need for your buildings and recreation. You will find that five acres are not too much for a church of five hundred to one thousand members. Outdoor activities are again getting the attention of churches.

In buying land, find out about water and sewage. Some very choice bits of land lie outside of the city limits. Perhaps water lines have not been extended; sewer lines may not have been installed. This means additional expense. It may mean the installation of a septic tank which will later be abandoned for the sewer pipe. Perhaps, despite this, you feel that this is the property you need. Then take it, but make a mental note of the limitations.

Avoid land which lies so low that drainage is a problem. Your new church should be so located that it is visible from a main highway, but it need not be located on such a highway. A half mile away from the noise and the dust is better. Consult a home contractor or real estate dealer and let him tell you where the better homes are being built—and why.

The important thing, of course, is that you locate the church in a community of future homes. Most real estate developments are projected far enough in advance so you have some assurance. City planning has become a recognized procedure today, and many communities are charting their future at the present time. Seek all the help and advice you can. The investment in a new church building is considerable. Take counsel with the wise even if it costs some money.

You Have the Site—What's Next?

Assume you have bought the real estate. Assume that it is large enough. Let me repeat that five acres should be the minimum for a church of five hundred members. Next stake your claim. Erect a sign announcing that the church is going to build on the site. Better yet, bring out the congregation and consecrate the land. This is an interesting ceremony. You can afford to give it much publicity.

But there are many things still to do. A church can hardly plan a building until a site has been selected. A schedule must be set up which will include the liquidation of the old property and the planning of the new building. The timing will depend on the sale of the old property which is really the most difficult thing in the whole moving procedure. A lucky sale can stimulate the move. It will break the last resistance to change.

No church is ever moved without opposition. Any church that moves will lose some members. You will want to reduce the loss to as few members as possible.

Some of the opposition is honest. There is a sentimental attachment to the old building which is real. There are always a few families who will find the new location rather difficult. You may want to introduce them to other churches in the community so they will feel they are not entirely forgotten.

Much of the opposition is a defense mechanism against the expense of building the new structure. This emotion will persist through the entire building program. It will usually subside after the protesting individual has paid his pledge to the new church and finds that he has money left for an automobile and meat for his table.

Using a Master Plan

Many churches find it difficult to erect the entire building, or buildings, they need at one time. Construction must be spread over a period of years. The procedure in

this instance is to have the architect develop a "master plan" which will show the building as it will eventually appear. It is so designed that it can be erected in units. The spread-out design lends itself very effectively to this kind of planning.

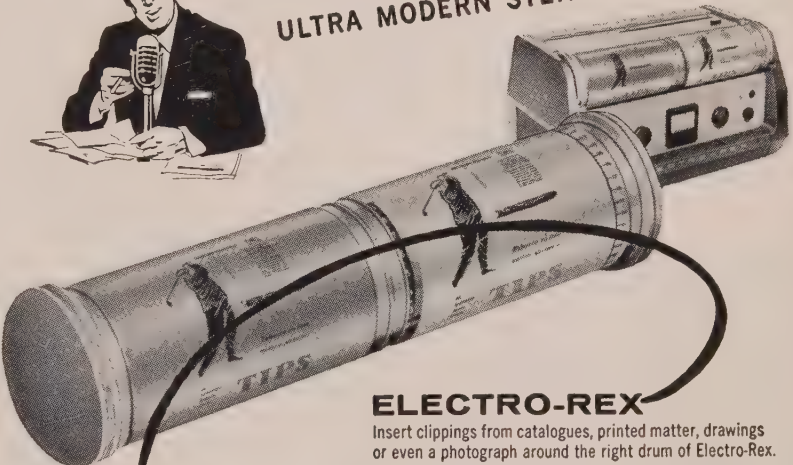
The question will arise as to which shall be built first, the church or the educational area. Or shall it be the educational unit and the social hall? It is much easier to adapt the worship service to the social hall than it is to hold a church school in the church nave. But, on the other hand, the money may come more quickly if the worship unit has precedence.

My own feeling is that the adult members of the congregation have the responsibility of tolerance in favor of the educational building for children—especially is this true if the facilities in the old building were very inadequate.

But each church will feel qualified to make its own decision in such matters.

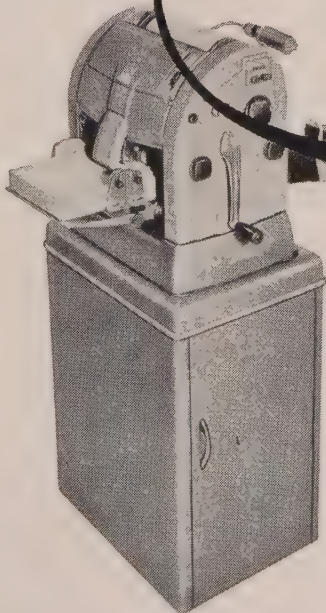
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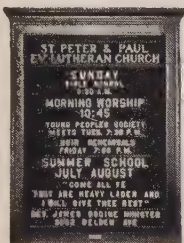
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—a sermon

YOU CAN'T RUN

Russell Thomas McCoy had been drinking too much. Early in the morning of a cold February day of last year, he went to visit his half sister and her husband, Mr. and Mrs. Lloyd See, in Zanesville, Ohio. His half sister didn't approve of his drinking. Twenty-two year old McCoy got angry. Braver than usual, bolstered by the bottle, he lost his head and shot the Sees. He set fire to the home. Then he headed for Columbus in their car after his own mired down in the mud. In Columbus he committed three robberies. Then he took a Greyhound bus to Chicago. He stayed in Chicago for two days. After two days, he went west, to Oklahoma City. Another short stay. He headed on to El Paso, Texas. He stayed a day and a half. From El Paso he got onto a bus and came back to Cincinnati. From Cincinnati to Columbus. From Columbus, back to Zanesville—the circle complete. After going to a friend's home and not being admitted, he went to the police department and rapped on the door.

"Who's there?"

"It's McCoy." And the game was up.

Perhaps you read his explanation in the newspaper of why he surrendered. The gist of it was four words: "You can't run forever."

Universal Character of Flight

This flight is universal, not always so dramatic, but universal. It's nothing new. It's the flight from oneself, from responsibility, from life, from our past, and supremely, from God. It's the human story again and again. We want to run away.

Here is the first man, Adam, in the Garden of Eden, with all the beauty and opportunity and perfection a human being could desire. But we know what happened. Adam challenges God's mastery and control of life; he eats the forbidden fruit.

Mr. Roth is minister of the Stratford Street Baptist Church, Roxbury, Massachusetts.

Then he knows the meaning of guilt! And he wants to run and hide in the trees of the garden. Guilt, then flight.

Again, here is the crafty Jacob. Through cunning and the poor judgment of his mother, he steals the birthright which belongs to his brother Esau. But the lies, the inner ferment of guilt, and the boiling anger of his brother, put him on the road and he runs! Guilt, then flight.

Or here is the brilliant Francis Thompson, poet who lived at the turn of the last century. By and large his life was tragic. He lived in poverty and wrote his poems on scraps of account books. The opium habit got him. He died of tuberculosis in 1907. Thompson's greatest poem is a description of his flight from God. He fled God "down the nights and down the days; he fled God in the confused tangles of his own mind, in the midst of tears, down gloomy chasms." He fled across the boundaries of the world. He ran with the swiftness of the "whistling mane of every wind." He sought escape in the world of nature. Guilt, then flight.

Or consider one of John Steinbeck's characters, Pepe, a Mexican-Indian boy, who lived with his widowed mother and two small sisters on a scrubby piece of land in California along the ocean. Pepe, walking the thin edge between boyhood and maturity, is sent to Monterey by his mother to buy salt and medicine. There he gets into trouble. The wine flows a little too freely, the stop-gaps of human behavior are unleashed. There is an insult, and Pepe sticks his father's knife into another man and kills him. Then he flees into the mountains like a hunted animal, until on the crest of a mountain, the bullet sinks home, and he topples to his death. Guilt, then flight! It is the pattern of life.

And who has said this better than the writer of the 139th Psalm? He too had tried to flee: first into the heights of the heavens, then into the depths of hell, then to the uttermost parts of the sea. Such is the scarlet thread which runs through all of life. Guilt, then flight.

FOREVER

We are rather unknowing if we cannot find traces of flight in our own lives. Look into your soul. Perhaps there is the responsibility we know is our own and no one else's, and any way we rationalize or explain it, we know it is ours. Perhaps we find remnants of a past we have never faced up to in all their seriousness, and we desperately want to run away.

And most of all, there is God! Of course, it is usual to say, "Yes, we want God, we love God," but how we flee him! How we flee his plainly revealed will. How we flee his revealed will in Jesus, who asks us to renounce whatever needs to be renounced, and to take up the cross, to take up some painful fragment of the world and bear its weight voluntarily and gladly for his and the world's sake. And how we avoid the silences, the deep intimate silences, where the voice of God is sometimes unmistakable.

This flight is universal.

The Futility of Flight

But this flight is also futile. And the witness to its futility is unmistakable.

As Russell Thomas McCoy said, "You can't run forever."

As Adam discovered, you can't escape God even in the thick foliage of the garden.

As Jacob came to realize, eventually you've got to come back.

As the Prodigal Son was forced to acknowledge, sooner or later a man will either come to himself or cease to be human.

Or in the words of Francis Thompson, it is a futile flight, because "fear does not know how to run so well as love knows how to pursue."

And the psalmist underscores the same truth. "Whither shall I flee from thy Spirit?" There was no place, simply no place, to go! Try to ascend up to heaven, into the exalted world of pure thought or abstraction where there seems to be no place left for the personal, and God is

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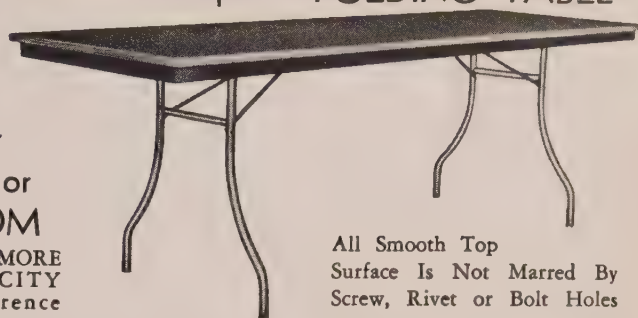
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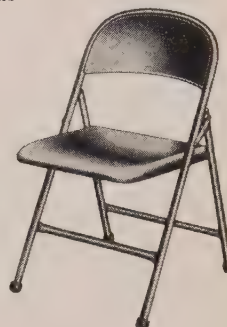
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nevertheless there! Go down into the depths of hell to evade him, sink to the lowest registers, reduce yourself to the least common denominator—and you can't get away! Fly to the edge of the world with the hope of dropping into nothingness; fling yourself into a shroud of thick darkness. And still you can't get away from God.

We may run and run. We may keep frantically busy so as to avoid the reflection of our true face in the mirror of our souls. We may stay away from church and all special places where God might be known. Sooner or later he catches up to us. You can't run forever. This flight is not only universal; it is futile as well.

The Seeking God

The most important thing remains to be said, however. When in a moment of courageous self-assertion, we refuse, for a moment at least, to keep running—when we look ourselves square in the eye—when we let the whole burden of guilt loom as black as it will—when, in short, we cease running from God, we begin the only life worth living! Let it be said plainly, for it is the Gospel, that the God we are trying to avoid is the God who is seeking to give us life. Let it be said plainly that the Christ whose will we often find so demanding, which chafes our shoulders so sorely, is the same Christ who wants only

the best for us, who wants to give us life, and life abundant.

If there is a practical lesson we need to learn, it is that as long as we run away from God (and from all else that follows this initial flight: ourselves, our guilt, our past, our responsibilities), as long as we avoid him, we are running away from that for which our hearts hunger most deeply. In Augustine's words, "O God, we are made for thee and our hearts are restless 'till they find their rest in thee."

This picture of fleeing God—is it not closely akin to the picture of the man perishing from thirst rushing headlong away from a fountain of sparkling and pure water?

This picture of fleeing God—is it not closely akin to the picture of the man perishing in the waves of a great ocean, who, instead of allowing himself to be carried into shore where his feet could touch bottom, swims instead out into greater depths?

Is not this the discovery of Francis Thompson? As long as he betrayed God he betrayed himself. Nothing could content him which did not content God; and the same God whom he was seeking to flee was the one who loved him with an eternal and desperately needed love.

And the psalmist tells us the same. The God he would run away from was the same God who knew him so intimately, who alone could fill the aching void in the center of his life.

Stop running away from God! Stop running away from Christ! Stop trying to avoid his will. Stop trying to hide from him. We can't do it. We can't run forever. This God we are seeking to avoid is the only one with the gift of life in his hands; he is the only one who can infuse purpose into our veins; he is the only one who can give us that perfect love and freedom we crave so deeply. Stop running away from God. He is our life. He is our strength. He is our health. He is our hope. He is our all!

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its
flow
May richer fuller be.

O Cross that liftest up my head,
I dare not ask to fly from Thee!
I lay in dust, life's glory dead,
And from the ground there
blossoms red
Life that shall endless be.

O God, from Whom we would flee, and yet without Whom we cannot live, where else shall we go, for Thou alone hast the words of eternal life. Let us come unto Thee, O God. Let us not evade or avoid Thee. Let us find our truest selves and truest lives in Thee, as revealed in Jesus Christ, our Savior and Lord. Amen.



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— in the footsteps of *Livingstone*

John Oman Ballard

That Africa is in a state of change is very obvious. The changes that took place in Europe over many centuries, in Africa are being attempted in as many decades, or even in as many years, and within such a process the history of quite recent years is old in Africa. These wide generalizations about a whole continent are probably true, but personally I can make them with confidence only about the

were places where communities of merchants and princes from Asia dwelt; in many cases these intruders subdued the local African natives and carved out for themselves transitory empires. Such an empire was the Zenj empire which was centered at Kilwa in Milton's time. This was almost certainly a Persian empire. There are archaeological finds which disclose that even merchants from China have

the borders of Portuguese East Africa. It extended inland to the great lakes, now known as Tanganyika and Victoria Nyanza, along certain recognized trade routes. And along these trade routes came the recognized trade—ivory and black ivory, or slaves.

This was East Africa a hundred years ago—unexplored and with the life of the African native unchanged over the cen-



Ivory Merchants, Kilwa, East Africa.

area of British East Africa—the countries of Tanganyika, Kenya, Uganda and Zanzibar.

And even in connection with these places it might well seem that such a generalization is fallacious, as there is history going back into the dim past of antiquity. About the time of Christ a Roman navigator sailed down the East African coast and found organized cities. Five hundred years ago Milton, in *Paradise Lost*, could refer to '... the less maritime kings Mombasa and Quiloa and Melind and Sofala.' These are references to places which exist today. Mombasa is a great city—the chief port of Kenya. Kilwa is a district headquarter and a small port in Tanganyika; and Sofala and Malindi are very similar places in Kenya and Portuguese East Africa.

But these cities were not African. They

Mr. Ballard is in the service of the British government, and presently located in Cyprus. He is the son of Frank H. Ballard, a regular contributor to our columns. This article first appeared in *Chronicle*, published by the London Missionary Society, from which it is printed by permission.

lived and traded on the East African Coast. But the story of the Zenj empire and the story of the other empires and civilizations, which undoubtedly existed, are not known. We can speak with confidence only of the last of the immigrant Asian empires—that of Zanzibar—which was established by Arabs from the Persian Gulf and which still exists in the Zanzibar Protectorate where the Arab Sultan is very much more than the symbol of a glorious vanished past.

The heyday of the Zanzibar empire was the nineteenth century, and its sway existed over the whole of the coastal belt of Africa, from near Cape Guardfui to

turies and unaffected by contact with the Asiatic empires of the coast. During the next fifty years the interior was to be explored, the slave trade abolished, and the country opened up for normal trade. The second fifty years saw the commencement of the astonishingly rapid process in which the African is stepping from the equivalent of prehistoric times to take his place in the modern world. The creation of the new state of Ghana in the West of Africa is an illustration of the rapidity of this advance.

More Than an Explorer

But I think it is apparent that the history of East Africa, for the Africans, began less than one hundred years ago. There is no more striking page in that history than the page which deals with the exploration of the interior, and there is no greater name in this connection than that of David Livingstone. Others after him contributed more to the exploration of the continent, but Livingstone was more than an explorer. He stirred the conscience of Briton and the world against the slave trade and eventually—largely, it is well



Ruins of the Livingstone House at Kwi-hara, Tobura, with monument to Livingstone in foreground.

to remember, through the instrument of the Royal Navy—secured the abolition of that trade. And in East Africa today the places where Livingstone stayed during his last journey are just as carefully remembered and proudly displayed as the places where Queen Elizabeth slept in England. I would like to describe four of these places.

The first is a large, two storied Arab house in Zanzibar town. It has big, airy rooms, great thick walls and small windows, all designed to keep the heat out. It has also two of the great and wonderfully carved doors in the traditional Zanzibar style. It is today as it must have been in 1865, when Livingstone went to live in Zanzibar, very noisy, as the house overlooks mud flats, and these mud flats are used, as they always have been, for the careening of dhows. These are craft with great triangular sails, vessels which have remained unchanged in design since the dawn of time. There are small coastal dhows, and there are large ocean-going dhows which trade from East Africa to Arabia, to Persia and to India. All kinds of dhows in their turn must be beached on the mud flats in front of Livingstone's house to have their bottoms scraped.

Livingstone stayed in this house in Zanzibar for six months. He purchased six camels, four buffaloes, two mules and four donkeys. He saw the Sultan of Zanzibar and obtained letters of recommendation to the Arabs of the interior. In March 1866 Livingstone left in a naval vessel, with his stores and animals in an Arab dhow in tow. He planned to sail up the Ruvuma river, which is the border between Tanganyika and Portuguese East Africa, but owing to a sandbank at the mouth of this river, went ashore at the little Arab town of Mikindani on the Tanganyika coast some twenty-five miles north of the river.

Mikindani, like Zanzibar, is very much as it was in Livingstone's day. It is still a small Arab town at the edge of a sleepy lagoon. The sea is of a deep shade of blue of a colour never seen on English shores. Round the lagoon are tall palm trees which look very romantic under a moon, but which by daylight are not nearly so friendly as English trees. In the streets the Arabs still look the same (although they now no longer deal in slaves)—with curved dagger and rakish turban. However, one has the impression that they might well return to that trade should the opportunity arise. And the house where Livingstone lodged still stands; it is a small, four-roomed building with white-washed walls, over-looking the lagoon. It is still occupied by a trader.

Lost to the World

From Mikindani Livingstone set out with his bearers, and for five and a half years he was lost to the world. During that period he tramped through much of

central Africa, his luggage carried by bearers. On occasion he actually travelled with slavers and their chained slaves as the only way through the territory of hostile chiefs. It is still necessary in remote parts of East Africa, where there are no roads, to travel with a chain of porters to carry one's luggage. Sometimes Livingstone travelled by canoe and this is still a favorite means of transport on the lakes. It is also one of the pleasantest I know, particularly because the African sings as he paddles. The canoe with the English traveller will continue at an even pace with a song of even tempo, but the canoes which contain the luggage will race one another and then paddle slowly while the visitor's canoe catches up; and as the paddlers go fast or slowly, so will the tempo of their song vary. And if, as is usually the case, the paddlers' eyes sparkle and their mouths are wreathed in smiles, the traveller may well congratulate himself that he does not understand the tongue



Kapok tree under which Stanley and Livingstone parted at Kwiwara.

in which the song is sung, for it will certainly be about himself.

Stanley and Livingstone

Stanley found Livingstone at Ujiji on Lake Tanganyika five and a half years after Livingstone's departure from Mikindani. Lake Tanganyika is one of the largest lakes in the world and almost certainly the deepest. Today the lake is a miniature seaway. Belgian ships bring passengers and goods—particularly coffee—from the Belgian Congo and Ruanda Urindi, and British ships trade with the Tanganyika and Northern Rhodesia ports to the South. (Northern Rhodesia's only port is on Lake Tanganyika). A thriving port has been built on the lake shore three miles from Ujiji, and from that point a railway runs 750 miles due east to Dar-es-Salaam on the Indian Ocean.

The railway line follows near to the old slave route, and from Ujiji, Stanley and Livingstone tramped two hundred miles eastward by that route to the Arab settlement of Unyanyembe now known as Tabora and the capital of a province. During this safari they passed through Uramob, one of the sites of the ill-fated groundnut scheme.

Livingstone remained at Tabora while Stanley went down to the coast and sent back supplies from Zanzibar, particularly medical supplies. Livingstone passed a month of what he described as 'weary waiting' at Tabora. The house in which he waited is a very unusual building. It has a flat, thatched roof, spacious rooms and the beautifully carved doorway which shows the Zanzibar influence. Behind the building is a row of barracks—all built of mud brick—which could be used either for the quarters of porters required on a journey, or for slaves waiting to begin their long, heartbreaking walk to the coast and the slave market of Zanzibar. It was the house of an Arab trader, for there was no other suitable place in which Livingstone could stay in the Unyanyembe of that day. Many early explorers stayed there. The graves of some who died there are a short distance away from the house.

This house has now been fully restored and was opened as a Livingstone museum in the early part of this year. The opening, a matter of great pomp and ceremony, was conducted by the Governor of Tanganyika and was attended by the Moderator of the Presbyterian Church of East Africa as well as a distinguished crowd of other visitors. The ceremony was an official tribute to Livingstone, and it is hoped that the museum will become a place of pilgrimage for black as for white.

Death and Burial

When Livingstone left Tabora he trekked with his bearers round the south end of Lake Tanganyika and entered the country now known as Northern Rhodesia. He died in Northern Rhodesia, and his faithful friends and servants buried his heart where he died, in the soil of Africa, and then carried his body back to the house at Tabora, down the slave route to the coast and across by dhow to Zanzibar, where it remained until transport could be found to take it to London and burial in Westminster Abbey.

But perhaps it is in Zanzibar that our story should end. As Livingstone travelled down the slave routes he had seen the suffering of the slaves and he had, by his writings, awakened the conscience of the British people to the appalling evils of the slave trade. These slaves were taken chained half-way across Africa to the coast and across the water, packed like sardines, in leaky, unseaworthy craft, to the great slave market in Zanzibar town. There they were auctioned to the highest bidder and then sent on to labour in Arabia or left in Zanzibar to work on the clove plantations. It is largely due to Livingstone that this market is closed and that on its site now stands a cathedral. It is a fairy-tale cathedral, because it was built of coral and so glows with a rosy hue. It is perhaps the most enduring memorial to the life of Livingstone in East Africa.

Priming the Preacher's Pump

David A. MacLennan



In the great Russian literature which antedated the rise of Communism and the U.S.S.R., there is an unforgettable Fable of the Grand Inquisitor. You may have read it in Dostoyevsky's famous novel, *The Brothers Karamazov*. You may have seen the recent film of this book, which I have not seen.

In the days of the Spanish Inquisition our Lord returned to earth again. As he moved about, men forgot their cares and sorrows. He healed the sick as of old. Meeting a funeral procession, he stopped the widow who was following the coffin of her only son. He restored the dead boy to life. It all happened in the cathedral square. Suddenly through the great door came out the Grand Inquisitor, an old man ninety years of age, clad not in the gorgeous cardinal's robes in which on the previous day he had condemned a score of heretics to the stake, but in a plain cassock with two guards in attendance. He saw what had been done. Turning to the guards he said: "Arrest him!" His orders were obeyed and the prisoner was sent to the dungeons.

That night the Grand Inquisitor visited his prisoner. To all his questions the stranger made no reply. "I know why thou art come," said the great man. "Thou art come to repeat thy great mistake in the wilderness, and to spoil our work. What did the great and wise spirit offer thee there? Just the three things by which men may be controlled—bread, and authority, and mystery. He bade thee take bread as the instrument of thy work—because all men will follow anyone who gives them bread. But thou wouldst not—men were to follow thee out of love and devotion or not at all.

"He bade thee assume authority—men will obey one who rewards the obedient and punishes the disobedient. But thou wouldst not; men were to obey thee out of love and devotion or not at all. We have had to correct thy work or there would be few to obey thee.

"He bade thee show some marvel that men might be astounded and believe—they will believe in one who is wrapped in mystery. But thou wouldst not; men were to believe in thee out of love and devotion or not at all.

"So for a third time we have to correct thy work or there would be none left even

to believe in thee. And now thou art come to repeat thy great mistakes and spoil our work, but it shall not be, for tomorrow I will burn thee at the stake."

The Inquisitor ceased and the prisoner made no reply. But he rose from where he sat and crossed the cell and kissed the old man on his bloodless lips. Then the Inquisitor opened the door. "Go," he said. The prisoner passed out into the night and was not seen again.

And the old man? That kiss burned in his heart, but he did not alter his opinion or his practice.

Are we ready to alter ours?

Every season is the time for Christians to engage in self-examination. The Russian tale takes us back to the lonely Christ, fighting his battle in the wilderness. (St. Matthew 4:1-11).

Do you ever wonder what might happen if, as in medieval Spain in the story, he returned to earth visibly in our time?

Would we welcome him to our hearts? to our homes? to our board of directors meetings? to our churches?

Am I willing to deny myself, take up my cross and follow Christ—in every relationship? Do I believe that his kind of love—invincible benevolence toward every person—is the only way? Am I resolved to introduce others to him and to enlist them in his service? These are searching questions.

O Lord, with shame and sorrow
We open now the door;
Dear Savior, enter, enter . . .
And leave us nevermore!

Sermon Seeds

I. *Watch Your Diet.* Text—Matthew 5:6: "Blessed are those who hunger and thirst after (for) righteousness, for they shall be filled." See also Ronald Knox translation: "Blessed are those who hunger and thirst for holiness; they shall have their fill."

Introduction. In the years 1757 through

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

1827 lived a strange and highly gifted genius named William Blake. With little formal schooling he became famous as an artist, poet, and engraver. One of his famous pictures depicts a little man standing at the base of a ladder reaching to the moon. The man's arms are out-stretched in longing. Under the drawing Blake had written the words "I want! I want!" To Blake, man was an embodied want. Jesus our Master also knew man to be an incarnate hunger. He knew that we needed food and drink for our physical bodies. He was never so ascetic or "spiritual" as to ignore or deny the facts of bodily desires. Whatever you make of the feeding of the multitudes in the gospels, you must see in the events his recognition that God's children needed food. He instructed us to pray for our daily bread. He made of a loaf and a cup the sacrament of love. We rarely know what it means to be really hungry, or desperately thirsty, as millions do in other sections of the planet. But no person can be a hero or heroine, a lover or a poet, unless he has had something to eat.

In this familiar beatitude Jesus seems to say, "You have hunger and thirst. You cannot live without bread. You cannot really live without more than bread. Be sure you crave the right satisfactions. Watch your diet."

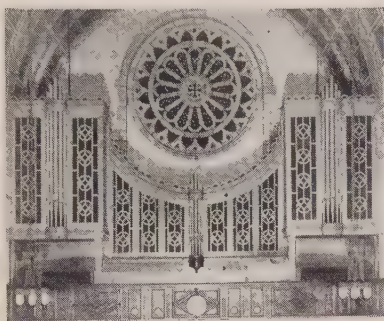
(1) We do long for something more than visible, edible, tangible food.

We look before and after;
we pine for what is not;
Our serenest laughter with some
pain is fraught.

We have deep desires. We crave love, security, recognition, acceptance, approval. When the Quaker lady assured Lincoln that he was being prayed for and loved by more people than any other person in the dark year of 1864, Lincoln straightened up his bent frame, thanked her graciously. "You have given a cup of cold water to a thirsty man," he is reported to have said. "You have done me a great kindness." Our Lord, too, acknowledged his hunger for friendship, loyalty, love when he said to his first followers, "You are they which have continued with me in my temptations."

(2) Our Lord recognized our deep hungers. "Your Father knoweth." He was

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also sure that human beings could not experience life's deepest and most durable satisfactions unless they craved that which includes and transcends our hunger for love, significance and acceptance. He called it righteousness.

Does that sound appetizing? To many it has the unpalatable sound of a dish served me as a boy by a stern grandfather. When I declined my breakfast portion of oatmeal porridge he ordered it set before me at the midday meal—cold, unsweetened. Righteousness—because of its degradation by self-righteous, unsympathetic souls—is like cold porridge to a spoiled American boy. Gerald Heard (see his *Code of Christ* published by Harper & Brothers) says it means "right-wiseness"—the right way to the right goal. This is a hard-working term. One scholar translates it "holiness." Dr. James Moffatt renders it "goodness." Wholeness, health, salvation. What is significant about the way the gospel reports it is that Jesus used a verb form which implies the whole of whatever is wanted. "Happy are the men and women who hunger and thirst for total goodness, for complete Christlikeness," is a valid paraphrase. This is the kind of goodness which means salvation.

(3) How much do you want this total goodness embodied in Christ? As much as a woman wants health and youth and beauty? As much as a Communist wants the success of his party of Communism? Said a French Communist in a Communist publication to professing Christians:

We are realists, and seeing that we are determined to achieve our object we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary and we give up the rest for propaganda purposes. . . . You, however, give only a little and hardly any money for the spreading of the Gospel of Christ . . . Believe me, it is we who will win, for we believe in the Communist message, and we are ready to sacrifice everything, even our life, in order that social justice may triumph. But you people are afraid to soil your hands.

(Quoted by the Reverend Victor Baer in *Madison Avenue Presbyterian News*, New York, New York, January 1958.)

(4) The good news for those who yearn for Christ's kind of goodness in themselves and in their society is this: The person who is blessed is not the person who attains the righteousness. It is the person who longs for it with his whole heart. Watch your diet! Don't settle for partial goodness any more than for evil. Partial goodness is what the cold, austere, unforgiving, "virtuous" person possesses. Partial goodness is also the goodness of the sinner who breaks all the rules but is sympathetic to others. Neither "icy faultlessness" nor "faulty warmheartedness"

must be our hunger. "O the happiness of the man who longs for total righteousness as a starving man longs for food . . ."

II. *Unless*. Texts—John 3:3; Matthew 5:20; John 12:24; Matthew 26:42. This sermon idea comes from a scholarly preacher of the United Kingdom, Principal W. Gordon Robinson. Three years ago I jotted down this report of three times that Jesus prefaced a vital statement with the word translated in our New Testament as "unless."

Introduction. You will have your own way of beginning. One way might be to indicate how true the reformed churches have been on insisting that our eternal destiny depends on unconditioned forgiveness by God on unconditioned acceptance of what God has done for us in the action of Christ, on the unconditioned or absolute trust we are to place in God. Then to point out that conditions are attached, too! It is not contradictory if it is a paradox. Whatever your method of introducing the theme, here are three main points derived from the three verses of scripture.

(1) In the well known story of the night flight of Nicodemus to Jesus, Nicodemus came with an "unless" or "except." Jesus met it with his "unless." "Unless one is born anew (or, from above) he cannot see the kingdom of God." Life abundant rests upon this condition. Rebirth is required. Is it surprising that the respectable religionist found this incomprehensible? A consciously good man always finds this an extreme, if not absurd and unnecessary, demand. See Galatians 1:13, 14; Philippians 4:6, for an illustration of Paul's difficulty with this problem prior to the life-changing experience he underwent. The same truth is stressed in Matthew 18:3. A revolution is needed.

(2) "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." (Matthew 5:20.) Here were the "unco' guid" castigated by Robert Burns—the rigid, upright, scrupulously "good" citizens and churchmen. But Christians have a higher standard. There is a new Law—that of unlimited love. See Matthew 5:48, as well as Matthew 5:21 and following verses. What does this mean in our community today? in our attitudes toward one another in business, school, church, home? What does going the second mile involve?

(3) John 12:24 represents the same position Jesus took concerning his own death that Matthew reports toward the end of Matthew 26. Early in his ministry our Lord realized that he must win his kingdom through suffering, pain, sacrifice, death. Unless he drank the cup of agony and forsakenness, endured humiliation and pain, men could not be saved. The mystery of the cross runs throughout his life, and ours. Somehow it was essential as well as expedient that one man should die for the people. (John 11:50.) Bishop Gerald Kennedy tells of an old friend who when

faced with baffling situations or mystery said, "I do not understand but I have an elder brother who does." Our elder brother, the Lord Jesus Christ, said to some Greeks who came to see him, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (John 12:24; see also 1 Corinthians 15:36). In the natural world there is no life except through death. In the world of spirit there is no life eternal until we die to egocentric selves and rise to Christ and in him.

(Note that a concordance will give you other examples of Jesus' sayings in which "unless" precedes an important truth. Compare John 6:41, 42, 52-61; John 15:4.)

III. *You Can Have Peace of Mind.*
Text—Galatians 5:22-25, particularly: "But the fruit of the Spirit is love, joy, peace . . ."

Introduction. Not another message on the theme of peace of mind? After all the gospel concerns more than inward serenity, and is infinitely greater than a cult of individual quiet, health, prosperity. If we need to learn how to relax there are many well-known books available. But before you close your ears to the message, consider how essential peace at the center is for a life of Christian service as well as for health.

Here the story told by the late Rabbi Joshua Liebman may be useful. When he was young and unknown he made a list of what he would like to possess in life. On it he wrote health, love, beauty, talent, power, riches, fame. An old, wiser man examined the list, commended it as reasonable and thoughtfully prepared. The wiser man then said, "But it appears, my young friends, that you have omitted the most important element of all. . . ." "And what is that missing ingredient?" With a pencil the older man crossed out the young man's list. He then wrote underneath three words: "Peace of mind." The young man became the author of one of the first and one of the most helpful books on the subject, *Peace of Mind*. Since its publication over a million copies have been bought by seekers of personal serenity. The book has been followed by a spate of others on related themes. Most of them have been best sellers. Why? Because the need is universal, perennial, deep, even if the prescriptions offered are sometimes superficial and too simple.

From the Master of living, the Lord of life, we find how to win and keep deep peace. Here are the steps. I am indebted to a message I once read in Dr. Charles L. Allen's parish paper for the first two:

(1) *Commitment*. Psalm 37:2 puts it clearly: "Commit your way unto the Lord; trust also in him and he will bring it to pass." Only the committed nation has a chance for survival. Only the completely committed person knows the peace of a unified purpose. Jesus knew our tendency to division within. "No man can

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ECCLESIASTICO 3:38-39

AMEN

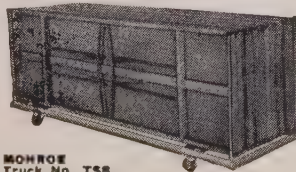
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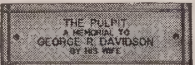
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serve two masters," he declared.

(2) Commitment to God in Jesus Christ, the dedication of all that we are and have to the kingdom of God embodied in Christ, provides *companionship*. When we commit ourselves to Christ we turn over to him our sins. There is no peace without pardon of our sin and removal of our feelings of guilt. But Christ takes us as we are, sins and all. He then gives us assurance of divine forgiveness—and gives us with the pardon, ourselves. Then we are never alone. "Lo, I am with you alway." With Grace Noll Crowell we can say:

The Power that holds the planets
in their courses,
That places limits on the restless
sea,
Holds my life too within its
mighty keeping—
Always holds me.

Companionship with Christ requires us to take his way of forgiveness toward others, of outgoing service to those in need, of love and charity toward our neighbors wherever they are in God's world, and whatever their color, name, or creed.

(3) To commitment and daily companionship with our unseen Lord, God adds the third ingredient of deep, lasting peace. This is *courage*. However timid we may be by nature or environmental influence, commitment to the invincible Lord of life, practicing his presence through prayer, meditation, Bible reading, and Christlike serving, makes us "more than conqueror." Quote here a verse such as one from Martin Luther's "A mighty fortress is our God" or John Bunyan's "He who would valiant be 'Gainst all disaster." Weak become strong; Casper Milquetoasts become spiritual giants as they go with undivided, committed mind into each day's engagements. Such courage opens our eyes to see that Christ's peace is not absence of strain or cessation of conflict. It is known only in the midst of tensions and struggle for the true, the good, the loving. Recall what the author of Peter's epistles said, "Think it not strange . . . do not be surprised at the fiery ordeal." This is the way life is—but courage! Christ has overcome the world. In him you are able for anything. Here I would quote the strong lines of a modern hymn which begins: "They cast their nets in Galilee just off the hills of brown." The last verse is especially relevant to this type of sermon:

The peace of God, it is no peace,
but strife closed in the sod.
Yet, brothers, pray for but one
thing—the marvelous peace of
God.

(Author is W. A. Percy.)

IV. Fourth Sunday of May is Whitsunday or Pentecost, the anniversary of the descent of the Holy Spirit upon the

young Church. Why not preach directly on the Holy Spirit? In not a few churches this would be a novelty. Your sermon title might be *Danger! God at Work*. Incidentally, the late Dr. William Adams Brown, theologian, favored "God at work" as the simplest definition of the third Person of the Trinity. Text—Acts 2:1-13. Read other translations than the King James Version and R.S.V. One which may be stimulating is that of Dr. J. B. Phillips, *The Young Church in Action*. (The Macmillan Company, New York, 1955, \$2.50).

(1) Pentecost was a supremely great day for the Christian church. It is sometimes called the church's birthday. On that anniversary of a Jewish festival ("the Feast of Weeks," so-called because it fell on a week of weeks—fifty days—after the Passover). Whatever happened we may not ever know in detail. But that something happened no one who studies the subsequent history of the Christian enterprise can ever doubt. On that day the Holy Spirit came to the church in a tremendous way. It may be unfortunate that we speak of the event as "the coming of the Holy Spirit." People may think we mean that until this great day the Spirit had never come. Of course this is not so; the Holy Spirit is eternal. There has been no time when God has not been actively at work in his world and in the lives of men and women. *Acts* itself, called the Gospel of the Holy Spirit, makes this quite clear. See Acts 1:16; 28:25. Yet, while the Spirit was active revealing truth and God's will to men all through the ages, he came in special power and meaning at Pentecost.

(2) What did this experience mean? What may it mean for us to have the Spirit go "operational" in our lives and in the life of our church?

(a) The Holy Spirit then was the source of all direction. The Spirit guided Philip to find the Ethiopian eunuch. (Acts 8:29.) Peter was prepared for the delegation of Cornelius by the Spirit. (Acts 10:19.) Agabus had premonition of the coming famine (Acts 11:28), and Paul and Barnabas were commissioned for the history-shaping mission to the Gentiles by the Holy Spirit's guidance. (Acts 13:2, 4.) The Jerusalem Council (Acts 15:28) made decisions as the result of the Holy Spirit's enlightenment and urging. Paul moved into new territory by the Spirit's leading. (Acts 16:6; 20:23.) Writes a contemporary New Testament scholar, "No great decision was ever taken, no important step was ever embarked upon, by the early church without the guidance of the Spirit. The early church was a Spirit guided community."

What of today? Would the movement of world mission, of greater unity among Christ's forces, of reform, of evangelism have taken place without this Spirit's direction?

(b) Leaders of the early Church were Spirit controlled and empowered men. Acts 6:3, 7:55, 11:24, and 20:28 show this to have been true. The "seven," Stephen and Barnabas, the elders or overseers at Ephesus, all were men of the Spirit. Today also, true leaders in every church and in the Great Church around the earth are men and women of the Spirit.

(c) Daily courage came to the disciples through the Spirit's invasion. Acts 1:8 predicted this result. Peter would never have delivered his soul before the Sanhedrin had it not been for the reinforcement he received from beyond himself. (Acts 4:31.) Cyprus was a field of victory for Paul (Acts 13:9) because of his invisible something new, something added which enables us to cope with danger, problems, life.

(d) You and I can have this power, this direction, this capacity to cope with life, and to win the world for Christ. Acts 5:32 gives the key. Obey the Lord, live the life and power is given. Danger—the powers of darkness—God is at work!

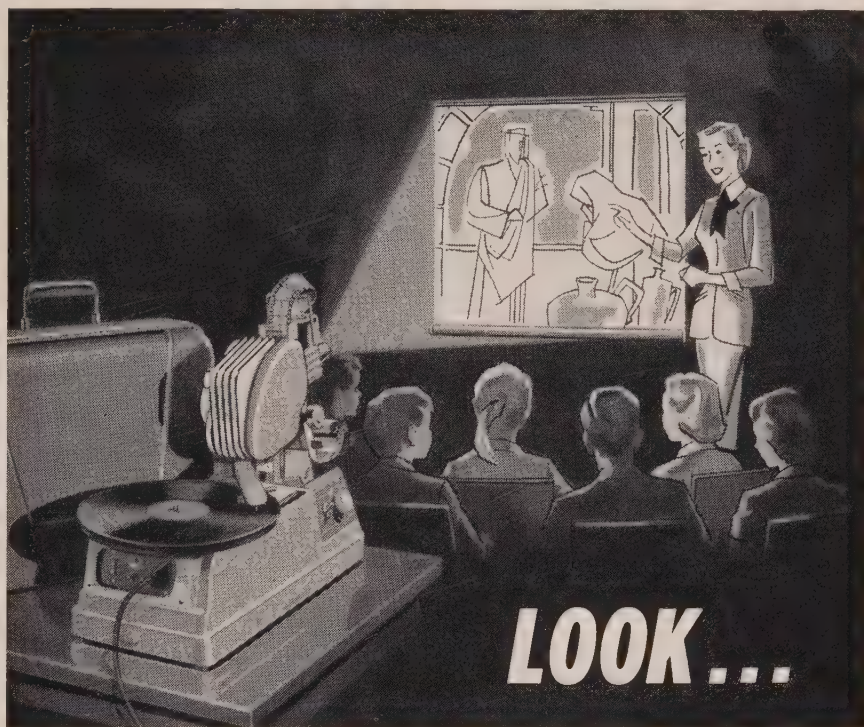
Parson's Book(s)-of-the-month

One for the parson and six for the parson's colleagues, the laymen. For the preacher, the book commended sincerely is *The Preacher's Task and the Stone of Stumbling* by Dr. D. T. Niles, published by Harper & Brothers, New York, this year for the reasonable price of \$2.00. It consists of the Lyman Beecher Lectures on Preaching for 1957. Here is a prophetic, evangelistic voice of the so-called younger churches of Asia speaking concerning the things most surely believed which must be proclaimed if the Christian Church is to win the world for Christ and his way. If any lectures on Christian proclamation deserve the term "unique," Dr. Niles' lectures do. From his background as a Ceylonese and as a full-time leader of the World Council of Churches, he approaches the gospel and the person to whom it must be given with a freshness and vigor which it is doubtful any Occidental can match. Subtitled "Proclaiming the Word of God to a Searching Generation," the book quickly reminds us that our contemporaries in quest of life's meaning and of salvation are more than English-speaking persons. Three chapters dealing with "Preaching Incarnate God," "Preaching the Crucified Christ," and "Preaching the Risen Lord" contained dialogues with competent exponents of Hinduism, Mohammedanism, and Buddhism in that sequence. Dr. Niles prepared his lectures on the basis of letters received from a Hindu, a Buddhist, a Muslim, in answer to his request that each write him a letter stating why he found it impossible to accept the Christian faith. "I said to them, 'Do not

write about all those things in Christianity with which you find difficulty. State rather that central affirmation of the Christian faith, as you understand it, which you as Hindu, or as a Buddhist, or as a Muslim, cannot accept because it contradicts a central affirmation of your own faith.' I received these letters. Then I asked myself the questions, 'Is their understanding of the Christian faith mine also? Is that how I preach it? And if it is, why cannot I change my presentation in such a way as to avoid the difficulties which they find in it?'" (Introduction, pages 15, 16.)

As Dr. Niles points out, such questions must be faced by every preacher in every land "seeking to commend Jesus Christ to those whose real faith is not in him, whether they be known as adherents of other religions or not." The reading of this

book will do for the preacher what the conscientious and skillful director of a spiritual retreat hopes may be done in the souls of those engaged in self-examination. Dr. Niles can preach; he preaches powerfully in these lectures on preaching. He disturbs the conscience of a North American preacher who, committed to Christ, "expects as legitimate consequence, or at least as legitimate co-existence, his frigidaire and automobile and winter residence." (page 64) But Dr. Niles is under commitment to Christ and his good news, and infects his reader or hearer with something of his own joy in believing. Unrepentant liberals will bridle at the author's theology—this is the kind of dynamic orthodoxy one of his predecessors as a Beecher lecturer possessed: Dr. James S. Stewart of Edinburgh. But no



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The Lord is my pilot. I shall not falter.

He sustaineth me as I span the heavens;

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He refresheth my soul.

For He showeth me the wonders
of His firmament, for His
name's sake.

Yea, though I fly through treach-
erous storms and darkness, I
shall fear no evil, for He is
with me.

His providence and nearness, they
comfort me.

He openeth lovely vistas before me
in the presence of His angels.

He filleth my heart with calm.

My trust in Him bringeth me
peace.

Surely His goodness and mercy
shall accompany me each mo-
ment in the air, and I shall
dwell in His matchless heavens
forever.

—From the Office of the Chief of
Air Force Chaplains,
Headquarters, USAF.

* * *

An American Indian's Version of Psalm 23

The Great Father above is a Shepherd
Chief. I am His, and with Him I want not.
He throws out to me a rope, and the name
of the rope is Love. And He draws me,
and He draws me to where the grass is
green and the water is not dangerous, and
I eat and lie down satisfied. Sometimes my
heart is very weak and falls down, but He
lifts it up and draws me into a good road.
His name is Wonderful. Sometime—it
may be very soon, it may be longer, or it
may be a long time—He will draw me
into a place between the mountains. It
is dark there, but I will not draw back. I
will be afraid not, for it is there between
these mountains that the Shepherd Chief
will meet me, and the hunger I have felt
in my heart through this life will be
satisfied.

Sometimes He makes the Love rope
into a whip, but afterwards He gives me
a staff to lean on. He spreads a table be-
fore me with all kinds of food. He puts
His hands on my head, and all the "tired"
is gone. My Cup He fills till it runs over.
What I tell you is true. I lie not. These
roads that are away ahead will stay with
me through life, and afterwards I will go
to live in the "Big Teepee" with the Shep-
herd Chief forever.

—Source unknown. Copied from
First (Presbyterian)
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* * *

When I was here in the United States
for the first time, in 1940, an incident
happened in one of the colleges where
I spoke. I was a member of the Univer-
sity Mission of that year, and in one of
the meetings with college faculty mem-
bers I had to give an address on a subject
that had been set for me—"The Christian

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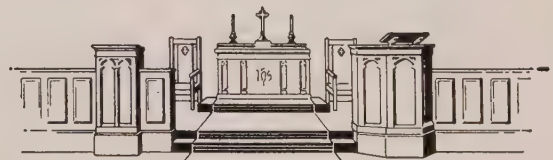


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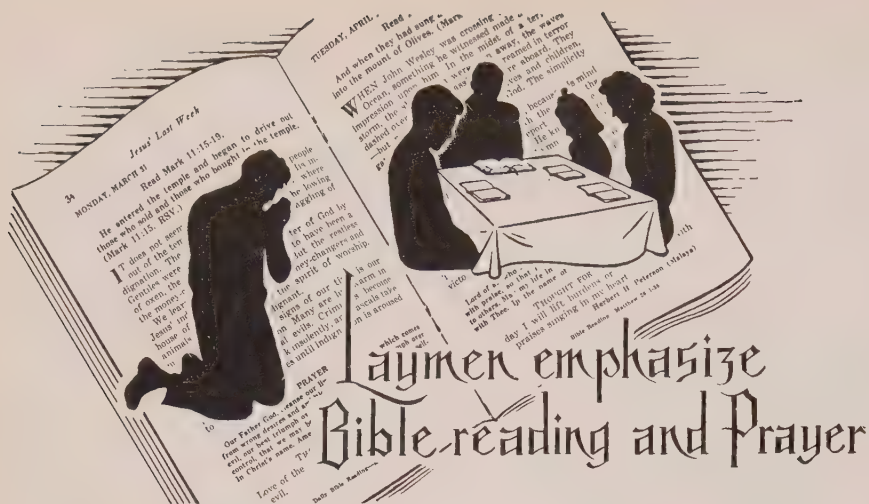
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Faith as I Understand It." As I was speaking, the Dean of Religion in the college interrupted me. He could not bear what I was saying. He stood up and announced that I was quite wrong in my presentation of the Christian faith. I stopped speaking and asked him, "Why?" He replied, "You are speaking according to the Gospel of Saint John. I don't accept that Gospel as definitive. I only accept the Gospel according to Saint Mark." "All right then," I replied, "you had better speak, and please present the Christian faith in consonance with Saint Mark"; and I sat down. He looked around for a moment and said, "The heart of the Christian faith is the Sermon on the Mount." I jumped to my feet immediately. "Hold on," I said, "there is no Sermon on the Mount in Saint Mark. Please stick to Saint Mark." That was the end of the interruption. Everybody who has attempted to treat Jesus simply as a human possession has found it necessary to change the content of the Gospel record. . . . His claim to be the beginning—the beginning of a new life, the beginning of a new relationship with God, the source of a new birth, the architect of a new house—this claim could never be finally by-passed.—D. T. Niles, *The Preacher's Task and the Stone of Stumbling*, Harper & Brothers, New York, 1958, pages 18, 19. \$2.00.

Here is a hint about handling worries that matter. There is none of this silly talk about banishing worries, putting them behind you by an act of ironlike will. There is much in your life, and in the life of the world, that ought to worry you. To kneel before God himself in confession of faults and to surrender to his will is the best way to solve the problems that lie back of your worries. He can straighten you out. He can open your eyes. He can give you the strength you need, and teach you how to solve your problems instead of worrying about them.—T. Otto Nall, *The Bible When You Need It Most*, page 127. Association Press, New York. (Reflection Book—50c)

Jest for the Parson

An unreliable but whimsical source reports that Saint Peter completed a survey on planet earth to ascertain what percentage of human beings believed in God. He returned, and reported sadly that despite painstaking, global sampling, only twenty-five percent believed in God at all. The Lord expressed regret at such unbelief but added that he intended writing a letter of thanks to each of the minority who had acknowledged belief in his existence. After reciting the story thus far, the storyteller then asks his hearer, "Do you know what was in the letter God wrote?" "No," is the invariable answer. To which you respond, "So you didn't receive a letter?"

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Why Not Try Morning Meetings?*

Evelyn Witter

I am a busy community-minded farm wife living in a neighborhood of busy, community-minded farm wives. Our problem has been how to get together for important committee meetings or for a care-free social time.

You know how it is: Mrs. Wright can't come Tuesday afternoon because she has a 4-H group meeting at her house. Mrs. Brown can't make it Wednesday because her home bureau unit meets at that time. And Mrs. Lovett's church circle meets on Thursday afternoons.

The hours spent on party lines trying to find a good day for everybody takes more time and patience than the average woman has. Perhaps that's why we hit on the happy solution of morning meetings.

The first point in favor of morning meetings is that families are not so dependent on mother at this time of day. Older children are in school. The noon meal is easier to fix ahead of time than the big evening meal, for on the days of morning meetings mother can fix Dad's and her lunches when she packs the school lunches.

Second, we have found that we are fresher and more willing to get down to the business at hand in the morning. And, of course, we have a much freer mind in the morning when the chore-supper deadline isn't pushing demanding hands on the afternoon clock.

Third, it's more fun to take your turn as hostess to a morning group, for the morning hostess has an easier time of it than an afternoon one. A fragrant cup of coffee and a roll or a cookie are all women care to eat at this hour.

And the kitchen table seems just right for a morning meeting, which is a strong point. Don't you agree that the kitchen table is about the friendliest place in the house? We've found we get into a conference mood much more quickly around this "conversation piece" than any other place in the house.

Kitchen table serving is less work, too, than dining room or living room serving. Paper plates and napkins are appropriate and are all that's needed for rolls and cookies. The everyday cups and saucers fit in fine and can be washed up in a

few minutes.

To make the morning hours count—if the meeting is of the committee type—we've gotten into the habit of placing a pad and pencil at each place. Saves a lot of running around later hunting up these things.

If pre-school children are necessary guests, there's this fourth point in favor of the morning meeting: The children can be most easily accommodated in the morning.

They're at their peak of good-natured-

ness after a night's sleep and a substantial breakfast. A bushel basket of toys, trinkets, pans, and blocks will keep them busy for hours. Juice or milk in paper cups with crackers within easy reach will add to their good deportment.

If you're looking for the answer to how to arrange a time to get together, try the morning meetings. You will find it not only solves your problem, but it's fun.

*Appeared first in the Des Moines, Iowa, Register.

Some Commandments for Church Cooks

Marian Maeve O'Brien

The Bible Cookbook is the title of a new volume which will have more than a novelty interest to all church women. Not alone will the reader treasure it because of the more than 500 good recipes, many of which tie in intimately with the Bible days and Bible quotations, but because of its spiritual life. The publishers of the volume, The Bethany Press, have permitted us to use some of the "Ten Commandments" which preface the various sections. The author is food editor of the St. Louis Globe Democrat whose article on culinary subjects has appeared in many magazines of national distribution.

Ten Commandments for Planning Good Meals

1. Plan every meal so that you have time to cook and serve it properly, without fuss.
2. Make sure daily meals are adequate by including one from each of the "Basic Seven" foods which are so widely publicized.
3. Shop thriftily to take advantage of seasonal foods, price specials, and government-designated "plentifuls."
4. Resolve not to stick too closely to old meal patterns; the main course at

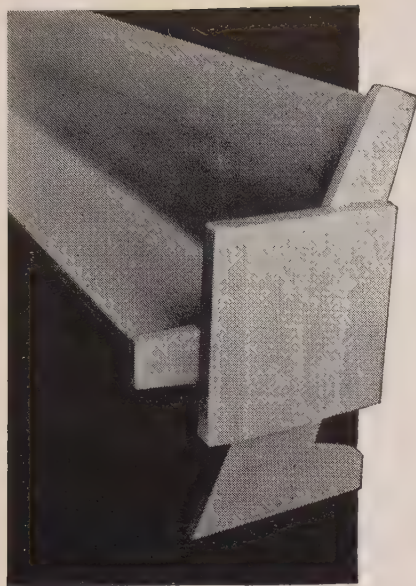
dinner doesn't always have to be meat and potatoes, you know.

5. Plan meals with an eye to color; white cauliflower on a plate next to white fish will look dead, whereas sunny carrots would have made the serving a joy to behold.
6. Plan ahead. A dinner planned on the way home from a guild meeting or before the open refrigerator will taste like what it is—an afterthought.
7. Avoid monotony as you would the plague.
8. Keep an index of favorite recipes; planning meals can be an adventure if you have a stock of ideas available.
9. Save time and money by planning on cooking double quantities for use in future meals.
10. Serve meals gaily with a smile on your lips. Beef stew served with love tastes better than Boeuf Bordelaise served in a temper.

There they made him a supper; Martha served. John 12:2.

Ten Commandments of Fish Cookery

1. Promise yourself that you will never



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- join the army of sinners who overcook fish. It should be cooked to develop flavor, not to make it tender.
- Discard with a firm hand that recipe which says "boil the fish." A fish must never be boiled; only poached.
- If buying fresh fish, look to the eyes. Fish, like young girls, must have bright clear eyes to be acceptable, and the fish's eyes must bulge.
- Resolve that no method of cooking will remain unknown to you; once you know broiled fish, you'll wonder why you enjoyed it fried, or if you did.
- Get acquainted with the whole fish family, now that they're all available everywhere; the next new one you taste might be your favorite.
- A bay leaf or two adds appeal to any fish. So do rosemary, thyme, and savory. Why neglect any of God's gifts?
- Give every fish a brisk rubdown with lemon or lime before cooking, making him sparkle on the tongue.
- Remember all the good canned fishes and their endearing qualities, one of which is economy. Use them often.
- Reserve not fish for Friday alone; the variety of flavors and textures are delicious any day of the week.
- Above all, approach fish with an open mind; a myriad of new flavors and combinations will reward you.

Did you know that four of Jesus' disciples were fishermen?

The Ten Commandments of Meat Cookery

- Always buy meat of first quality for the use you intend to make of it; U. S. graded choice beef isn't necessary for a stew, but it is for a steak.
- Always refrigerate the meat at the earliest possible moment, loosely covered, and use as soon as possible if you wish to enjoy the original fine flavor.
- All meat is more tender and juicy if cooked at low instead of high temperature. This is true for fine roasts as well as for hamburgers.
- If you haven't time to cook a certain cut of meat right, it is better to buy a different cut that can be cooked right in the time that you have.
- Never, never put a good roast into a cold oven.
- Suit the method of cookery to the meat; dry heat for roasting, and for cuts suited to oven-broiling, pan-broiling and pan-frying, and moist heat for cuts suited to braising, stewing, and other cooking in water.
- Figure on one pound of boneless meat for 4 servings; one pound with a small amount of bone, for 3 servings; one pound with a great deal of bone for 2 servings.



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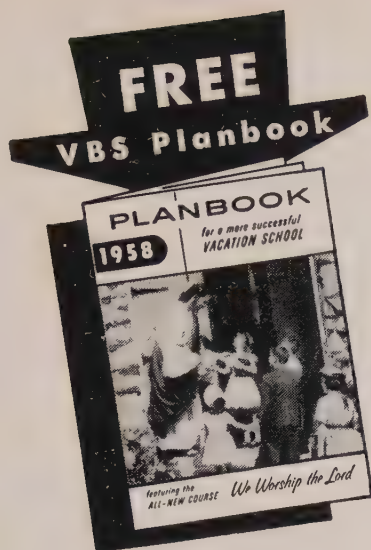
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8. Early salting brings the juices to the surface of the meat; use it only for soups and stews, where the juice will go into the broth or gravy. Allow 3/4 tsp. salt to 1 pound ground meat, 1 tsp. to 1 pound meat with bone.
9. Time the cooking of meat accurately. If you don't have a meat thermometer, prick the meat with a skewer or fork. If the juice runs red, it is rare; if pink, medium rare; colorless, done (except for pork and fowl, meat at this stage is overdone, in most cooks' opinions.)
10. Serve the meat proudly; have serving platter and dinner plates hot enough to sizzle, garnish with a bit of green or fruit to point up the luscious brown crust, and sit back and enjoy it.

Every man should eat and drink; it is the gift of God. (Ecc. 3:13).

The Ten Commandments of Poultry Cookery

1. Learn the different ways in which birds are sold—"dressed," or "New York dressed," "ready-to-cook," and so on.
2. Purchase the chicken that will give you the best results in the dish you have in mind; an old hen that would make a rich and luscious contribution to a chicken pie will be defiant and rebellious in the frying pan.
3. Remember that in poultry you have one of the most delicate of all food flavors, and store so as to preserve that flavor. Keep frozen birds frozen until time to thaw for cooking. Used cooked birds within 3-4 days.
4. Today, nearly all chickens are tender, but if you have any doubt, test by bending the breast bone. If it is still flexible, the bird is young; if stiff and hard, the bird is old.
5. Beware of a dry, hard purplish or scaly skin, or of long hairs on leg and wing tips; that bird is past its prime, though it will make a good soup.
6. Make it your business to know all of the poultry family; capon, cornish game hen, duck, turkey, guinea hen are all at hand in the frozen food counter these days, and each one is a new taste treat.
7. Proportion of meat to bone is an important consideration in buying poultry; get more meat for your money by buying a larger bird than you need, and planning for left-over dishes or freezing what you don't use.
8. Insist that the chickens you buy (and other poultry, too) carry a label that tells you something. It should tell you the packer's name and brand, as a guide to a quality, and show a U.S. inspection mark, or U. S. grade and inspection mark, denoting quality and wholesomeness.

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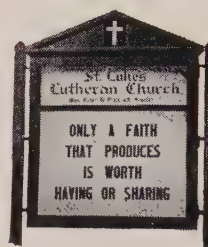
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- Buy fresh, ready-to-cook poultry only from the retailer who refrigerates it. Once it's home, remove from the wrapper, wrap loosely in waxed paper or foil with the ends open, and store just below the freezing unit.
- Remember that poultry is truly a cosmopolitan food. Why limit yourself to fried chicken and roast duck, when experiences with Chicken Ciccioro, Duck Bigarade, and Game Hen await you?

Take me a heifer . . . and a she goat . . . and a ram and turtledove and a young pigeon . . . (Gen. 15:9).

The Ten Commandments of Salad Making

- Remember first of all that salad ingredients must be fresh, fresh, fresh. Stale, dull flavor will give you a stale, dull salad.
- Remember secondly that they must be

clean, clean, clean. Wash gently but thoroughly before storing at once in the refrigerator. Dry gently between clean towels; it doesn't take much time, and it pays big dividends.

- The old bromide, "Four persons are wanted to make a salad; a spendthrift for oil, a miser for vinegar, a counselor for salt, and a madman to mix it all up" is still a good one; remember it.
- Choose your vinegar with as much care as you choose your husband; quality vinegar should have a bouquet and a flavor.
- Choose your oil with the same care that you choose your vinegar; the Biblical housewife had only one oil, and so couldn't make a mistake. You have at least six, and must know which is best suited for which dish.
- Remember that the alpha and omega of all dressings is simplicity. This is the most important ingredient of the crowning touch for your salad.

- Some wit has said that there is no such thing as a little garlic. This is not true; with care and discrimination you can learn to measure a little garlic and a little of any other seasoning, and this is the amount you must learn to use for salad.
- Dress salads a split second before serving them. The worst gastronomical abomination in the world is a green leaf that has been wilted into submission by too long an intimacy with the dressing.
- Provide an ample bowl; who can put life and charm and gayety into the tossing of a salad if the boundaries of the bowl are constantly hemming in her efforts?
- Wash your bowl; oil left to grow rancid in the pores of the wood will make your salad taste rancid, too.

Better is a little with righteousness than great revenues without right. (Prov. 16:18).

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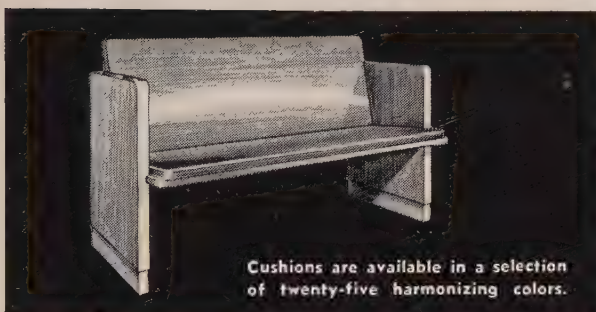
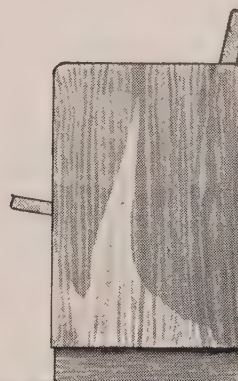
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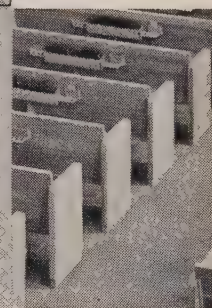
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(continued from page 14)

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Of course, much of this indebtedness is to pay for defense—for our present age. The next generation will probably have defense expenses of its own to take care of. Can we expect it to assume the deficits of our own spendthrift age?

We wouldn't feel so bad if the foreign aid program were based on the concept of Christian service. We have an obligation to serve the underprivileged of the world. But here, again, we are urged to give to protect our present age. If the money expended were reflected in the well-being of the average family which toils rather than in the long sleek automobiles driven by the diplomats or the furs upon the shoulders of their ladies, the issue might be different. The dissipation of resources to serve "our present age" is a spiritual tragedy.

The apostle Paul had a better philosophy. He wrote: "The children ought not to lay up for the parents but the parents for the children." That makes sense to this writer.

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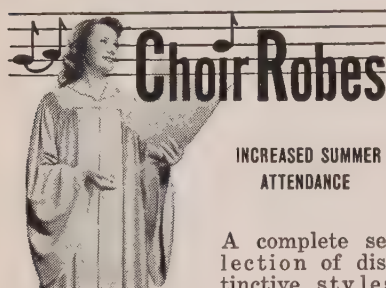
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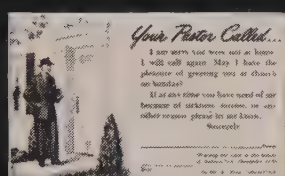
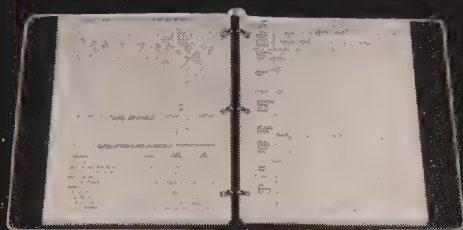
4/58

Coming Events

(continued from page 8)

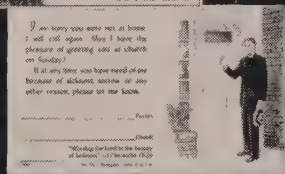
	Evangelism	13-14	(CGCE)
	New York, N. Y.		Executive Staff Meeting
6	(DCLW)		New York, N. Y.
	Denominational Executives	13-16	* (DEN)
	Committee		Executive Council—
	New York, N. Y.		Augustana
	Department of Social		Minneapolis, Minn.
6	Welfare	14	Evangelical Lutheran Church
	* (DEN)		(GA)
	Particular Synod of New		General Personnel Committee
	York		New York, N. Y.
	Flushing, N. Y.	15	(GA)
	Reformed Church in America		General Secretary's Staff
6	* (DEN)		Conference
	Particular Synod of Albany		New York, N. Y.
	Hudson, N. Y.	15	* (RIAL)
	Reformed Church in America		Board Meeting
6	* (DEN)		New York, N. Y.
	Particular Synod of New	15-22	(CDE)
	Jersey		National Christian Teaching
	Hackensack, N. J.		Mission Educational Evan-
6	Reformed Church in America		gelism
	Annual Meeting		Boonton, N. J.
	New York, N. Y.	20	(BFC)
	United Board for Christian		Broadcast Training Com-
	Higher Education in Asia		mittee
6-7	(DCLW)		New York, N. Y.
	Eleventh Annual Retreat for	20	(BFC)
	Denomination and Interde-		Film Committee
	nominational Secretaries in		New York, N. Y.
	Racial and Cultural Relations	20	(BFC)
	—Department of Racial and		Radio Committee
	Cultural Relations		New York, N. Y.
7	* (DEN)	20	(GA)
	Particular Synod of Iowa		General Business and Finance
	Orange City, Iowa		Executive Committee
7	Reformed Church in America		New York, N. Y.
	(DCLW)	21	(BFC)
	Executive Committee		Television Committee
	New York, N. Y.		New York, N. Y.
	Department of Social	22	(CWS)
7	Welfare		Executive Committee
	(CDE)		New York, N. Y.
	Board of Managers Meeting	22	(GA)
7-9	New York, N. Y.		General Secretary's Staff
	(DHM)		Conference
	Spring Meeting and Pre-	22-23	* (DEN)
	liminary Conference on Ef-		Board of International
	fective City Church Study		Missions
	Progress		Cleveland, O.
	New York, N. Y.		Evangelical and Reformed
	Department of the Urban		Church
8	(GA)	23-25	* (DEN)
	General Secretary's Staff		Celebration of the Centen-
	Conference		nial of the United Presby-
	New York, N. Y.		terian Church of North
8	* (ABS)		America
	Annual Meeting		Pittsburgh, Pa.
8	New York, N. Y.	26	(DHM)
	* (DCLW)		Committee on Implications
	Meeting		of Theology Department of
	New York, N. Y.		the Urban Church
	Department of Pastoral		New York, N. Y.
9	Services	27	(DEN)
	(GA)		General Assembly of the
	Advisory Committee Meeting		United Presbyterian Church
	New York, N. Y.		of North America
11	Southern Office		Pittsburgh, Pa.
	Festival of the Christian	27	(BFC)
11	Home		Executive Committee
	(DHM)		New York, N. Y.
	Rural Life Sunday	28-29	(DFM)
	Department of the Town and		Executive Board
	Country Church		New York, N. Y.
11-16	(DCLW)	28-June 4	* (DEN)
	Church Conference of Social		First Assembly, The United
	Work		Presbyterian Church in the
	Chicago, Ill.		U. S. A.
	Department of Social		Pittsburgh, Pa.
	Welfare	29	(GA)
12	(CDE)		General Cabinet
	Committee Meeting		New York, N. Y.
	New York, N. Y.	30	Memorial Day
	University Christian Missions		

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abdication his place as leader of the family it casts upon the mother a relationship and duties which she cannot fill.

Still another of the problems comes from the modern way of living with its frequent changes of residence. Far too often the only intimate relationships which members of the family have are within the family. This places a strain upon the family relationship by making the family intimacy unsuccessfully an attempt to meet needs of the personality which can only be met by a different type of intimacy with friends beyond the immediate family circle.

The author develops the insights of R. F. Bales in his treatment of leadership in the family. The most effective group situation, according to this explanation, exists

where there is a leader and also a best-liked person who will swing sentiment in favor of the program of the leader. The need for this is founded upon the fact that the leader is often resented by the group and his leadership cannot be effective without the help of the most popular member. Dr. Winter enlarges upon the idea that the father should be the leader, but that his leadership can be most effective only when the mother, the best-liked person, uses her influence and example to support the program of the leader.

To try to tell all about the high spots in the contents of this volume would go beyond the space of this review. The studies of "Youth in Transition" and the place of the neighborhood in relation to

the family are unusually rich in content. This is an out-standing book, one of the best, if not the best in its field. Pastors, teachers, social workers and parents will find it a gold mine of information and inspiration. Anyone concerned with relating the programs of church, school and neighborhood to the family for the fullest development of the personalities of children, youth and adults should read this book before he takes another step.

C.W.B.

Biographical

GOD IN THE GARDEN, by Curtis Mitchell. Doubleday and Company, Inc., 195 pages, \$2.50.

BILLY GRAHAM, by George Burnham and Lee Fisher. Zondervan Publishing House, 192 pages, \$2.50.

These two books have several features in common—same subject, approximately the same number of pages, same price, and they tend to complement each other; hence they go together quite well.

Curtis Mitchell is a feature writer for the *American Weekly* and his *God in the Garden* approaches being a documentary presentation of factual material dealing with the New York Crusade from its inception, through the opening service and its progress through the summer, the public response, and some appraisal of the results. It is a well organized presentation and written in an interesting manner.

Messrs. Burnham and Fisher are staff members of the Billy Graham Evangelistic Association. Their book focuses attention on Billy Graham the evangelist, his personality, and the impact of his message during the New York Crusade. In a brief, concise and pungent style, they record a multitude of episodes coming out of day by day encounter of Billy Graham with New York City, or perhaps these authors would prefer to say: New York's encounter with Billy Graham.

Whatever opinion one may have of Billy Graham, the reader will be impressed by the out-going enthusiasm of the authors in both books. Inevitably one misses the kind of objectivity we expect to find in good reporting. Perhaps this is understandable when one considers the close association of the authors with their subject, and their admiration for him.

S.L.

THROUGH GATES OF SPLENDOR, by Elisabeth Elliot, Harper and Brothers, 256 pages, \$3.75.

When word first came through the news media that five American missionaries had been slain by the very primitive and savage Auca Indians in Ecuador there were varied reactions. Some, deploring the martyrdom, rejoiced in the Christian spirit which impelled these men to go to a tribe which had never heard the gospel of Christ. Many of the secular minded thought of it as an example of the foolish-



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ness of narrow Christians, while many churchmen of more liberal persuasion questioned the wisdom of the endeavor while appreciating in a measure the spirit which prompted it.

This book, written by the widow of one of the martyred missionaries, should clear up many of the misunderstandings. First of all, it gives a true picture of the theology of these devoted servants of the gospel; conservative, but not as narrow as some of their critics may have pictured them. The reader will have admiration for the careful planning which went into the project. It seems that no stone was left unturned to prepare the Aucas for the coming of the missionaries. It is interesting to note how the airplane, radio, and other modern inventions were used by these twentieth century missionaries in their approach to a people still living in the stone age. This account also brings out the reasons for the hatred of these Indians for white men. They had been exploited by rubber hunters and other white men. Young men had been enslaved and others put to death. So it is no wonder that for several generations they had been the sworn enemies of all with white skins. These missionaries are the first of their race who had ever approached the Aucas with peaceful and helpful intentions. So Jim Elliot, Pete Fleming and their as-

sociates were not only trying to carry the gospel, they were also seeking to make atonement for the sins of their race against an exploited primitive people. As such they were the representatives of all of us.

This book is very well written, makes use of the letters and desires of some of the members of the party, and really gives the inside story of not only the events but also the thoughts of the participants. Sixty pages of pictures, reproduced from photographs taken on the spot by the missionaries, make the presentation seem more personal and concrete. It goes without saying that this volume is interesting and the insight which it gives into one approach to the missionary task is enlightening and challenging, even to those whose theology and strategy may differ greatly.

C.W.B.

GEORGE WHITEFIELD: WAYFARING WITNESS, by Stuart C. Henry, Abingdon Press, 224 pages, \$3.75.

The author of this biography has been since 1950 professor of religion in the College of Arts and Sciences at Southern Methodist University. As a Presbyterian minister the author shows understanding of the many trials and tribulations of a figure whose preaching dominated his entire life.

This new study of one of America's

most prominent figures in the Great Awakening discloses the secret of Whitefield's powerful appeal to all classes of people. The present work is divided into two main parts. In part one Dr. Henry portrays Whitefield between 1736 and 1770. During this period he preached more than 18,000 sermons. Men and women flocked to hear him wherever he spoke—in churches, fields, foundries and ships. The author's description of Whitefield's work in Georgia shows many problems which modern minister's face. His doctrine of the new birth and the manner in which he defined it brought criticism and controversy. The author evaluates in a very clear and fair manner Whitefield's relationships with John and Charles Wesley.

The second part of the study explores the message of Whitefield. Dr. Henry shows his lack of sympathy for the "letter of the learned." He did not produce a theology because he did not address himself formally to the problems of speculative thought. Almost any single sermon he preached stated the whole of his form theology. His ideas were few; they were bluntly put and endlessly repeated. The final and unquestioned authority for Whitefield was the Bible. He viewed it with the typical evangelical and Methodist attitude as a single book of one texture

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W.L.L.

Worship

PRESBYTERIAN LITURGIES, Charles W. Baird, Baker Book House, 266 pages, \$3.00.

Baker Book House has rendered a splendid service in the reprint of this historical survey of Presbyterian liturgies. Here we find the whole background of Presbyterian worship. Calvin at Geneva was a firm believer in liturgy and provided parts of worship which were to be followed in morning worship especially. This volume gives some of the prayers suggested, and we do well today to make a study of these forms. The Lord's Prayer and the Creed were generally used. The form for celebrating the Lord's Supper, the prayers, the exhortation, and the prayer of thanksgiving following the sacrament, are given as Calvin used them. Forms for family worship are included in this volume and were to be used daily. The Genevan liturgy was used in France almost as Calvin had established it. John Knox in Scotland prepared forms of worship for the Churches of the Reformation. His religious zeal, his depth of thought, and his fluent expression, characterize these forms which he introduced. This volume has preserved for us many of these prayers and forms. The manner of the administration of the Lord's Supper is given in detail. During the reign of Mary in England, the Protestants and all dissenters and Separatists in England, followed the forms of Geneva or Scotland. This book also traces the Calvinistic forms in the Book of Common Prayer. Knox and Calvin were both consulted in the compilation of the Prayer Book. Knox secured the change in the Communion Service, completely excluding the notion of the real presence in the sacrament. Calvin was the author of several forms, the exhortation, the Confession, etc. A chapter entitled "The Directory of Worship Revised" gives many forms such as the service for Lord's Day morning; Administration of Baptism; Administration of the Lord's Supper; Form for the Admission to the Church; Marriage Service; with prayers connected with these forms. The Presbyterian Church today does not follow printed prayers and forms for each day of the Church Year, but we do well to know the background and the thinking of those who had so much to do with the formation of the denomination. This book

is especially helpful in this direction.

L.N.L.

DAYS AND CUSTOMS OF ALL FAITHS, Howard V. Harper, Fleet Publishing Company, 399 pages, \$4.95.

This is one of the most valuable reference books to come to our desk in many months. The title is not quite correct. It does not describe the special days and customs of all faiths; it does give cyclopedic arrangement of the special days of Catholicism, Protestantism and Judaism. A book like this, authentic, with some detail, has been much needed.

Wise as you are you will find on these pages some days and customs with which you are not familiar. Plow Monday was new to this reviewer as were "Amen

Corner," "Poison Blackberry Day," "The Night of Demons." The author keeps both his sanity and sense of humor in dealing with the age old traditions of the church, which makes the volume even more valuable.

W.H.L.

PRINCIPLES OF CHRISTIAN WORSHIP, by Raymond Abba, Oxford University Press, \$2.75.

The purpose of the book, clearly stated in the preface, is at once its value and its weakness. It is only an introduction to the subject. It does have real value as a guide to the minister in preparing services of worship. The author is a Congregationalist, and Englishman, and has taught theology in Australia for a number of years until recently.

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For those who are aware of the revived interest in liturgics and yet still feel the central importance of preaching this is the book they have been looking for!

C.M.D.

THE LORD OF LIFE, by Calvin P. Swank, Greenwich Book Publishers, 112 pages, \$2.50.

This is a very concise and readable account of the life and teachings of Jesus Christ geared primarily for high school students. The author uses simple Anglo-Saxon words and avoids all extraneous theological discussion. The book is divided into eighteen brief chapters, each followed by a series of pertinent questions as well as several ideas "for discussion and personal thought."

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Jamaica, New York. Presbyterian. Will exchange manse and pulpit for month of July. Prefer Canadian rockies or western U. S. Two blocks to subway for all of New York city, 45 minutes to magnificent beaches, 7 room house, automatic washer and dryer. Four sons, 8, 8, 9, 10. Paul L. Morris, Jr., 179-07 Jamaica Ave., Jamaica 32, New York.

Upper Peninsula, Michigan. Methodist. Will share parsonage for July or August with minister who will fill pulpit. On the

Each year during the spring CHURCH MANAGEMENT has given space to its subscribers who are interested in effecting a vacation exchange, either of pulpits or of parsonages, or of both. Each item will be inserted twice and must be in our hands by the fifth day of the month preceding publication. Please include your name and address.

shores of Lake Superior, home of Pictured Rocks, in Water Wonderland. A. A. Carmitchel, 312 Lynn St., Munising, Michigan.

Will supply. New Jersey Area. 39 year old ex-chaplain will supply a church of any congenial denomination the first four Sundays in August for honorarium. August address is 103 Chatham Lane, (% A. H. Armstrong) Pt. Pleasant, N. J. Allan M. Peterson, First Presbyterian Church, Cleghorn, Iowa.

Osbornville, New Jersey. Presbyterian. Exchange pulpit and manse in congenial denomination in New England near lake or ocean for three or four Sundays, July 13 through August 31. Duplicate services, two-bedroom manse, three miles from ocean, 1½ hours from New York, Philadelphia and Atlantic City. Merle E. Porter. Osbornville, New Jersey.

Miami, Florida. Methodist. Will exchange parsonage, preferably in vicinity of New York. No preaching here. Would prefer no preaching, will if necessary. Three children. H. E. Buell, 4744 N.E. 1st Court, Miami, Florida.

Irving, Texas. Methodist. Will exchange pulpit and parsonage, July or August, in New England States, or will supply pulpit without exchange. Prefer small town or country church. Church here 1600 members, near Dallas. Carl Keightley, First Methodist Church, Box 186, Irving, Texas.

Chocorua, New Hampshire. Wabanaki Lodge. Lakeside housekeeping cottages for ministers' families in White Mountains, by week or month. Monthly rates, \$99 to \$137, boat included. Bathing, mountain climbing, fishing. Edward H. Hayes, North Stonington, Connecticut.

Greenville, Maine. Methodist. Will lend comfortable parsonage, three bedrooms and all conveniences, for supplying two point charge in Moosehead Lake region for last three Sundays in August. Area famous for fishing, boating, mountains.

Gertrude G. Harris, Greenville Junction, Maine.

Will supply. Christian. Will supply in Cleveland area June 15-July 13, August 24 and 31, or elsewhere if parsonage use is included. No supply here. Cyde H. Evans, Associate Pastor, Lakewood Christian Church, Detroit and Roycroft, Cleveland 7, Ohio.

Will supply. Methodist. Will supply July 1 through August 10 for use of parsonage in congenial congregation in Bermuda or southwestern United States. Lester L. Haws, 156 North Broadway, Yonkers, New York.

Will supply. United Church of Canada. Desire pulpit supply near Berkeley, California for month of July. Will supply preaching references. Stanford R. Lucyk, Knox United Church. Gull Lake, Saskatchewan.

Laurel, Virginia. Will exchange modern parsonage and pulpit, July or August. Located in middle of historic area, near Union Seminary in Richmond. Country—like atmosphere near city. Will consider any district. Raymond P. Sharp, Laurel, Virginia.

Chicago Heights, Illinois. Presbyterian. Exchange manse during July with anyone from congenial denomination. Preaching optional. Desire Los Angeles area. Located one hour from Loop, near Lake Michigan, ball parks, etc. John R. Wyngarden, 208 Country Club Road, Chicago Heights, Illinois.

Eastern Shore of Virginia. Methodist. Exchange pulpit and parsonage (or supply for use of parsonage) for three Sundays between July 19 and August 18. Prefer upper Vermont, New York or southern Quebec. Have large four bedroom parsonage. Located between bay and ocean, 30 miles from Norfolk ferry. Excellent fishing. Two morning services, one at each church. We have four children, 4, 6, 8, 10. Norman G. Preston, Jr., Belle Haven, Virginia.

Mount Vernon, Washington. Methodist. Exchange pulpit and parsonage in congenial denomination for two and a half or three months in summer, near midwest or eastern seminary where summer courses could be taken. Are sixty miles north of Seattle, fifty miles south of Canada, with every conceivable recreational advantage. C. H. Sprague, North Fourth and Fulton, Mount Vernon, Washington.

Princeton, New Jersey. Presbyterian. Exchange parsonage any four-six weeks between July 7 and September 7. Large house, all conveniences, air-conditioned study. Next to Princeton Seminary, one hour to New York or Philadelphia. Prefer east, seashore or mountain lake. Daughters 3 and 5. No preaching here but will supply in your church or vicinity. John R. Bodo, First Presbyterian Church, Princeton, New Jersey.

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West Pittston, Pennsylvania. Baptist. Exchange pulpit and parsonage any four weeks in July and August. Easy driving distance to Pocono mountain vacation resorts and state parks, 10 miles north of Wilkes Barre. Three children, 3, 7, 11. Ernest J. Sperring, 315 Luzerne Avenue, West Pittston, Pennsylvania.

Charlotte, North Carolina. Presbyterian. Exchange pulpit and manse, congenial denomination, four August Sundays. Four bedroom manse, all conveniences, air-conditioned church, honorarium. James E. Ratchford, 201 Irwin Avenue, Charlotte, North Carolina.

Grand Haven, Michigan. Methodist. Exchange during month of July or August, possibly 5 or 6 weeks. In Michigan vacation land, excellent beach, golfing, fishing, boating, hiking. Two Sunday services, comfortable 3 bedroom parsonage, honorarium. Prefer Canadian Rockies. Carl B. Strange, 316 S. Seventh Street, Grand Haven, Michigan.

Washington, D. C. Presbyterian. Manse exchange in July. Manse in one of Washington's finer residential areas, two children, 9 and 15. Wilbur Siddons, 7706 Alaska Ave., N. W., Washington 12, D. C.

Toronto, Ontario. United. Exchange pulpit and parsonage month or five weeks with congenial denomination. Morning service only, honorarium. Prefer New England, eastern New York. Three bedroom parsonage, 300 yards from Lake Ontario.

Ralph C. Williams, 91 Lakeside Avenue, Toronto 13, Ontario.

Lake Orion, Michigan. Methodist. Exchange pulpit and parsonage July 20, 27, August 3. Prefer New England seacoast. Located 30 miles from Detroit in lake region. Modern parsonage. Have two children, 12, 14. Prefer Methodist, will consider other. Albert B. Johns, 206 E. Flint Street, Lake Orion, Michigan.

Brantford, Ontario. United. Exchange parsonage and will supply during July. Assistant here supplies pulpit. City of 50,000 in south central Ontario. Three children. Prefer Atlantic coast. H. Francis Yardley, 46 Cayuga St., Brantford, Ontario.

Newcastle, Ontario. United. Exchange pulpit and parsonage four weeks in August with Methodist, Presbyterian, Congregational. Prefer Pennsylvania, Virginia or North Carolina. Fifty miles east of Toronto on Lake Ontario. M. C. Fisher, Newcastle, Ontario.

Penticton, British Columbia. United. Will supply in San Francisco or Los Angeles area for three or four Sundays in July or August in exchange for use of manse. Will consider exchange. On Okanagan Lake, sandy beaches, new manse. Two children, 12, 16. Ernest Rands, 96 Manor Park Dr., Penticton, British Columbia.

Marfa, Texas. Presbyterian. Will supply or exchange pulpit and manse for two or three Sundays, June 15 to July 27, congenial denomination. Central Indiana or Illinois. Marfa in Davis mountains, wide ranching area, 60 mile from Mexico. Wonderful climate, 180 miles from Big Bend National Park. Malcolm A. Harris, First Presbyterian Church, Marfa, Texas.

Mentor, Ohio. Methodist. Exchange parsonage and pulpit July or August. Prefer

New England, Canada or Denver. Residential suburb of Cleveland on Lake Erie. Large modern parsonage. David W. Skeen, 1600 Mentor Avenue, Mentor, Ohio.

Crossville, Tennessee. Congregational. Morning services for July only. New parsonage, private lake nearby, on Cumberland plateau, 2000 ft. elevation, resort area, fishing, hiking, swimming. Smoky mountains less than 150 miles away. Harold Wiley Freer, Box 275, Crossville, Tennessee.

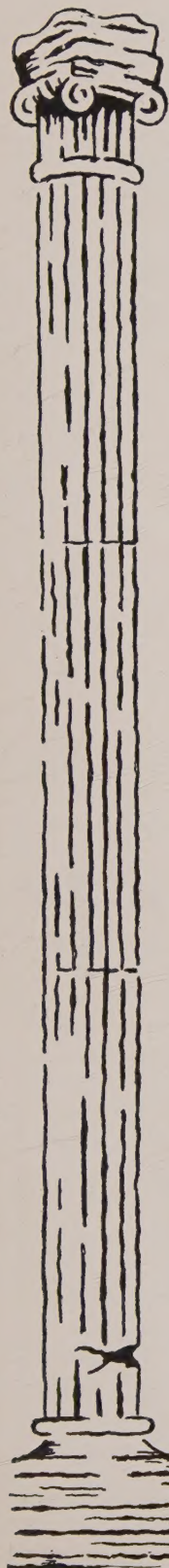
Port Jefferson, New York. Presbyterian. Will supply, or exchange manse and supply two or three weeks in August. Prefer western or central New York or western Pennsylvania. Good vacation land here on Long Island. William A. Mitchell, 107 South St., Port Jefferson, New York.

Lebanon, New Hampshire. Methodist. Exchange parsonage and supply pulpit (pulpit here supplied) for any period between July 14 and August 23. Prefer British Columbia or coastal area of Washington. Ten room parsonage, lakes, two hours from White Mountains, excellent climate. Two children, 3, 6. Jonathan W. King, 17 School St., Lebanon, New Hampshire.

Snow Hill, Maryland. Methodist. Exchange anywhere in U. S. or Canada. Near Atlantic ocean, 150 miles to Washington, Baltimore, Philadelphia, excellent bathing and fishing. H. B. Flater, Snow Hill, Maryland.

Millerstown, Pennsylvania. Methodist. Exchange pulpit and parsonage three or four weeks, July, August or September, congenial denomination. Prefer seacoast. Would consider Florida in September, October, November. Seven Mountains area of central Pennsylvania, three hours from Washington, Baltimore, Philadelphia. Good swimming. Honorarium. Paul D.

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